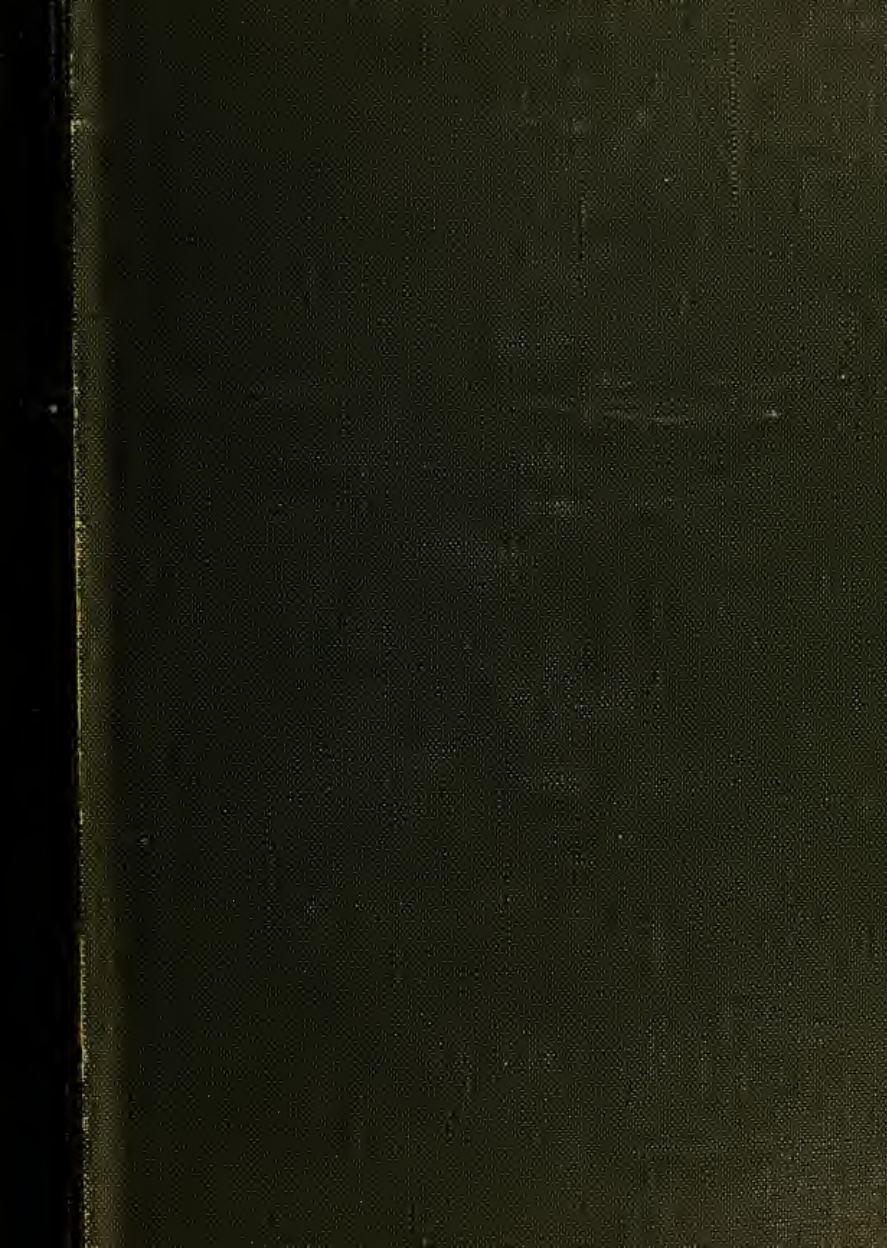




~~Bann. Club. 34.~~

SCS BC. 34



To the godly fathers and brethren convened
in this present general Assembly at Bristol
May 1601. I M. with the grace mercy
and peace from God through Jesus Christ wth the
spirit of freedom uprightnes and faithfulness

I would not at length but generalise my mind at you (gentlemen in law).
 And first at confirming the notion, Can it be possible (G'd) to make him who
 is a rare and singular great as to wisdom to inspire him with self
 that and all of G'd his griffon him in possession or to let for glorifying
 of Christ king - of himself in the maintenance of his power and well religion
 and next to give him to inspire against impious brag and all my
 profession, to bring in spirit of love and honest disposition of his soul.

The Epitaphes of a most upright
and faithful Magistrate. John Durr-
minson of Montrose who died
the 15th of May 1603.

A Edm brought the Chamidoms of Hm Durie 6511 Bat Guro,
 564m Courtier School from Egypt flock to pligg and debar
 No. 11 Montreux to Arabi to flock, he gave 1/2 to tan nonghe,
 the Courtier School debar from 191/2 Egypt to debar bagge.

THE DIARY
OF
MR JAMES MELVILL.

1556—1601.



PRINTED AT EDINBURGH,
M.D.CCC.XXIX.

TO
SIR WALTER SCOTT, BART.
President,
AND THE MEMBERS OF THE
BANNATYNE CLUB,

THIS WORK IS PRESENTED

BY

VISCOUNT MELVILLE,
SIR WILLIAM ARBUTHNOT,
SIR HENRY JARDINE,
ROBERT DUNDAS,
COLIN MACKENZIE,
JOHN BORTHWICK.

EDINBURGH, JULY, 1829.

THE BANNATYNE CLUB.

M.DCCC.XXIX.

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PRESIDENT.

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RIGHT HON. WILLIAM ADAM, LORD CHIEF COMMISSIONER OF THE JURY COURT.

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15 THE DUKE OF BUCCLEUCH AND QUEENSBERRY.

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- 100 THE VENERABLE ARCHDEACON WRANGHAM.
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PREFATORY NOTICE.

MR JAMES MELVILL'S DIARY, comprehending the period from 1556 to 1601, has long been known as a work of authority and importance in the ecclesiastical and political affairs of Scotland : From it Mr David Calderwood enriched his History of the Church, and, latterly, Dr M'Crie his interesting Life of Mr Andrew Melvill. While it comprises the autobiography of a man, whose mild and conciliating disposition, yet honest and stedfast principles, rendered him peculiarly fit, amidst the violence of conflicting factions, to advocate and describe the interests of the Reformed Church of Scotland, it forms a faithful record of a momentous period in the ecclesiastical and civil polity of the nation,—interspersed with many valuable notices regarding the state of learning in our universities and schools, and the characters of the more eminent men in church and state, during the latter part of the sixteenth century.

Although this work may be more strictly denominated *Memoirs* than a *Diary*, the latter term has been assumed on account of its being the title under which it is most generally known, and also to avoid confounding it with SIR JAMES MELVILLE'S MEMOIRS.

The original Manuscript is preserved in the Library of the Faculty of Advocates, and consists of 371 folio pages, closely written in the author's hand,

in a small but distinct character, of which a fac-simile is prefixed. It would appear from the following notice, in an unknown hand, inserted in a copy in the possession of Adam Gibb Ellis, Esq., that the original MS. at one time belonged to Mr David Calderwood, who, it is well known, drew largely on its contents in compiling his History of the Church of Scotland. ‘The following, “At Anstruther,” &c. and “The “Historie of the Life of J. M.” were transcribed from an old MS. lent to me by S^r W^m Calderwood of Poltoun, one of the Judges in the Courts of Session and Justiciary, who had it among other papers that belonged to his grand-uncle, Mr David Calderwood, author of ‘Altare Damascenum, History, &c.’

Sir William Calderwood was elevated to the bench in 1711, and having died in 1733, Mr Ellis’s copy must have been prepared between these periods; and as it bears internal evidence of having been transcribed from the Faculty MS., it would, therefore, appear that the “old MS.” alluded to in the above notice, is the one now in the Advocates’ Library—more particularly as there is no other copy of the Diary of an earlier date than the beginning of the eighteenth century. It is probable that Sir William Calderwood afterwards presented this MS. to the Faculty of Advocates, of whose body he was a distinguished member.

There is another transcript of the Diary in the Signet Library, apparently of the same age with Mr Ellis’s copy. Excepting these no other is known to exist; and in preparing this work for the press, both of them have been consulted; but, being inaccurately transcribed, they have not afforded much assistance in elucidating any ambiguous expression in the original. Mr Ellis’s MS. is contained, along with a copy of Mr John Maule’s HEAVEN NO HELL, OR DEATH NO DANGER, in a folio volume, which formerly belonged to the late Rev. Adam Gibb, and which bears the inscription, ‘James Erskine’s Book,’ on the inside of the board. The copy in the Signet Library, contained in a

small quarto volume, belonged to Mr Patrick Cuning, minister in Edinburgh, at the sale of whose books it was purchased by the late Mr George Paton, at whose death it was transferred to the Signet Library. From various corrections and interlineations in this copy in the well-known handwriting of Mr Robert Wodrow, it appears to have been at one time in his possession.

It may be observed that, throughout the following pages, the abbreviations of the MS. have been for the most part avoided ; while the orthography of the original has been scrupulously retained, even occasionally at the expense of perspicuity. In some instances, however, it was found necessary to depart from such strict accordance, where errors of a clerical nature occurred. Where these have been corrected, they will be found in a list of ALTERATIONS AND CORRECTIONS at the end of the book, from which the reader may judge of the propriety of the change from their original to their altered form.

MR JAMES MELVILL'S DIARY.

1556—1601.

JAMES SMITHE, JHON DYKS, AND MR SWEIT.
STRANG EXERCEISES TO MY SPREIT ;
BALDOWY MILUIN-ANDRO'S FLIGHT
OF MYND AND BODIE MAR'D THE MIGHT.

MR JAMES MELVILL'S DIARY.

AT Anstruther, the 10 of August, in the yeir of the last age 1600.

FORSAMIKLE as the corruption of man is readie not onlie vngratlie to forget the benefittes of God, bot also most sacrilegiuslie to ascribe to thanselues the praise of anie thing commendable and weill done, I haiff thought it maist necessar to inregistrat in this book the warks of God for the ministerie of his worlchipe, and saluation of his peiple within this congregation of Kilrynnie, for amendiment of vnthankfulnes, and remembring and fleiring vpe the hartes of all the members thair of to acknowlage fra tyme to tyme the graitnes of his cair, loue, guidnes and grace ; and that all thanks and praise may be giften to his Ma^{tie}, all haill and alleanerlie.

In the yeir 1583, Mr Wilyeam Clark of maist happie memorie for godlines, wescdome, and lone of his flok, departed this lyff, leaving four congregations wharof he haid the charge, destitut of ministerie, v^r. Abercrombie, Pittenweim, Anstruther, and Kilrynnie, whafe desolat miserie was the mair, that it fell in the yeirs of feirfull plages and confusio bathed vpon the kirk and comounweill ; to wit, the yeirs fourscore four, and fourscore fyve yeirs, in the quhilk unhappie tyme Bishop Adamstone of St Andros, tyrannizing in the kirk, obtrudit to thame ane of whome they lyked nathing, whafe name I spair, for the maist part, be occasion wharof thair enterit in verie grait dissentioun in thair bowelles, quhilk vexed tham with anguish of mynd, grait peanes and expences during the said two yeirs, and mikle of the fourscore sax also.

To the remead and composing wharof supplications war gevin in to the presbyterie of St Andros, of the mercie of God newlie erected and restored againe, whilk directed commissiounars at dyvers tymes to visit the esteat of these kirks, and travell to draw the peiples harts togidder in ane, and aggrie vpon a pastor. Amangs the quhilk commissiounars was James Meluill, aue of the maisters of the Collage of Theologie, whafe doctrine and dealling when they

haid hard and war acquented withe, they condifendit all in ane to craue at the presbyterie that his peanes might be employed and continowed with thame, nocht onlie for compofing of thair controuerfies, and reconceiling thaim in Chryft, bot alfo for vndertaking of a pastoral charge amangs thaim. So the faid Mr James being ernestlie delt withall, bathe be the presbyterie and the congregatiounes, yeildit to the calling of God and his kirk, and enterit in the fimmar feafone, in the monethe of July 1586, to teatche at the kirk of Anstruther, fituat in the middes of the faids congregatiounes.

It pleafit the Lord of the heruest to blifs his travelles, fa that all debates and controuerfies amangs the congregatiounes, and within the bowelles of euerie ane of thame (quhilk war bothe grait and in number,) being takin vpe and removit, with grait ioy and comfort the communion was miniftrat in the kirks of Anstruther and Kilrynnie in the Spring tyme of the yeir 1587.

Therefter finding the four congregatiounes a burding intolerable and importable with a guid confcience, whowbeit the faid Mr James haid brought with him at the beginning a fellow laborar, v^t. Mr Robert Dury, yit nather could the faid Mr Robert be provydit of a stipend, nather could they find thaimfelues able to difcharge fo grait a cair of faulls; therfor, the faid Mr James fett himfelf cairfullie for the feparating and feuerall planting of the faid congregatiounes, refolving to tak himfelf to Kilrynnie alean; and delt with Pittenweim, and caufit thame prepeare ane auditorie and kirk within thair awin town, in the quhilk he teachid to theme bathe on the Sabathe and ouk dayes, nocht intermitting his ordinarie doctrines in the vther kirks, vntill Pittenweim was prouydit and planted with a minifter of thair awin, and that without hurt or impearing of the stipend of the kirk of Anstruther Wafter; the quhilk be grait fasherie and trauell at the Plat, and dyvers actiones of pley befor the Lords of Sessioun and Exchacker, be the fpeciall bleffing of God he haid augmented from fourfcore pounds to a hunder lib. and thrie chalders victuall, with gleib and manfe recouered and repeated. And fa Pittenweim being planted with Mr Nicol Dalglifh, the faid Mr James quyttes and refignes the faid new purchayft stipend, with the kirk of Anstruther, gleib, and manfe, to his fellow-laborar Mr Robert Dury, and freithing himfelf of the charge bathe of Anstruther and Pittenweim, with all the stipend and commodities thairrof, whowbeit difponit to him ftedfastlie vnder the Kings priuie feall, and tuik him to the kirk of Kilrynnie alleanerlie.

1589.—For foone therefter the parochinars of Abercrombie aggreit with Mr Alexander Forfythe, and cravit of me their vicarage, with faxtein pounds money

peyit out of thair teind scheaves, quhilk I haid also disponit to me for my lyff-tyme, bot I quyt all in lyk maner, and incontinent efter admiffion of the said Mr Alexander to that ministerie, delyverit him my pices and rights of vicarage and stipend, togidder with the burding of the said peiple and congregation.

Now in this mean tyme, the stipend of Kilrynnie was but fourscore lib. but ather gleib or manse, but God moved the peiples hartes to haue a cear of me, and mak me sufficient securitie of four hounder markes in stipend; the town of Anstruther Eifter bund for the twa part, and the gentlemen to Landwart for the thride, and fordar obleit thamselues to big me a hous vpon a piece of ground, quhilk the Lard of Anstruther gaiff frielie for that effect. This was vndertakin and begoun at Witfunday in an. 1590, bot wald neuer haiff bein perfyted, giff the bountifull hand of my God haid nocht maid me to tak the wark in hand myself, and furnished stranglie to my confideratioun all things neidfull, sa that nener onk past bot all sort of workmen was weill peyit, never a dayes intermissioun fra the beginning to the compleitting of it, and never a foar finger during the haill labour. In Junie begoun, and in the monethe of Merch efter, I was resident therin. It exceides in expences the soun of thrie thousand and fyve hounder markes, and of all I haid nought of the paroche, bot about a thrie thousand sleads of steanes, and fourtein or fyftein chalder of lyme; the steanes from the town, and lyme from the landwart, skarflie the half of the materialles, lyme and stean, and thairfor iustlie I may call it a spectacle of Gods liberalitie.

The hous being endit, and I resident thairin, I becam mikle in deat, and my familie thairwithall to increas; for bearing the burding wharof I fand my four hounder markes to com far schort, ioyning thairwithall a grait part tharoff vnpleasendlie peyit, and out of tyme, quhilk did cast me in grait heavines and perplexitie, sa that I was mightelie tempted to haiff abandonet this ministerie of Kilrynnie, and yeildit to maist ernesit callings in vther places; for Edinbrugh, Sterling, Dondie, and St Andros also, haid dyvers tymes ernesstlie dealt with me. Yit finding my deir peiples hartes, thair obedience to my ministerie, and the wonderfull blessing of God growing alwayes with me, I durst na wayes waver or mint away, bot stand stedfast in that roum and station wher he haid placed me; and sa fand in notable experience the treuthe of Chrystes words, saying "Seik first the kingdome of God and the righteounes tharof, and the rest salbe castin in to yow." As to the grait glorie of his name I continow this narration.

For the sam year 1590, meining myself to the Plat, I gat fourscore pounds in augmentatioun, and the year following, maist easelie, by expectatioun, four chalders of victuall. Sa I fand be fure experience that it was guid to len and giff to God, and nocht stand for his honor to quyt whatsumeuir, for he wald repey twyfe als guid, and nocht ly lang in na mans comoun. Whowbeit, alas ! what can we giff him bot his awin. Bot behauld yit the gopine.

It pleased his grace ideid to twiche my conscience with a solist cear of my charge and flok, sa that whowbeit my distractions and occupations war in grait and maist weightie and necessar effeares of the kirk, yit his fear sufferit me nocht to leaue my peiple without daylie attendance and confort, and sa of unspeakable mercie and fawour the Lord steirit vpe a young man, indewing him with singular graces, and setting the cairfull affectioun of his hart to supplie my absence and weaknes, yea as a fathfull yok fellow to vndertak the halff of my burding, v^r. Mr Johne Doig, in whafe roum in the schole, the Lord send another youthe also of speciall godlines, and cair of Chrysts honor and of the weill bathe of young and auld. Thir twa, my happie halff marrow (of whome I man wryt to the glorie of God, as he is witnes I do in all this reherfall, that sche euir haid als grait a cear of my calling as I haid myself, delyting aboue all things to sie the wark of God to grow and go fordwart, and esteiming that onlie rightlie and weill bestowit that was warit that way, neglecting and casting asyde the cair of prouision for hirselff and childring, whowbeit now growing seiklie and impotent) hald a speciall cair of, and delyt into for the helpe of my charge bathe amangs the young and auld, and tharfor interteaned them in houshauld ; sa that the burding of houshaulding and deattes contracted in biging, with verie grait expences in the comoun effeares of the kirk, wherin almaist the halff of sum yeirs I was employed, maid me aboue sit æque at the yeirs end.

Bot my guid God and maister, whom I seruit, and whose turn and wark I haid in hand, prouydit aue vther helpe be a purpose, and in a maner, quhilk i could nocht haiff deuyisit nor luiked for ; first, he moued the Lard of Anstruther to be willing to dispone and quyt the right of the teind fische to the parroche and toun. aue or bathe, for the soun of thre thowsand marks, quhilk aunes being bestowit, might purchas a stedfast stipend to thair minister for euer. Nixt, when bathe toun and parroche haid refusit the blok, it pleasit God to moue the Lard to offer it to myselff a thowsand marks better cheape, to be acquyrit to me and myne. And God also put in my hart to accept of the blok ; bot nocht sacrilegiuslie to purchas a leiving to me and myne, of that

quhilk fuld fustein the ministerie of God's worfclipe and fualuation of the peiple, but to acqwyer it for the fufentatioun of the ministerie of the town of Anstruther Efter. When we haid aggreit vpon the blok for twa thowfand mark, the ane half to be peyit befor and at Mertimes in an. 1592, and the vther at Witfunday in an. 1593, I knew nocht whar nor whow to gett the foumes: I conveinit tharfor the haill Eldars of the paroeche to brouche and land within the feffioun-hous in the kirk, and thair I maid them this offer; to be content with my prefent leiving, and let the renew of the teind fisches be taken vpe yeirly till twa thowfand marks and the profit war peyit comptlie, and ther eftir to quyt them thair augmentation, and tak me to my affignation and thefe fisches, to liue vpon and fustein a fellow-labourar with me, quhilk might be thereafter a conftant prouifion for thair ministerie in all tyme to come. Manie flew guid will to the mater, when they faw that I was na way feiking my awin commoditie, bot the weill and prouifion of thair ministerie; bot in end and effect, as it feares with comoun turnes, when it cam to the preparing and deburfing of foumes it fealled. And then gif it haid nocht pleafit God to moue the hart of a fpeciall freind of myne (to whom I was regrating the mater, and to whome, in that ceas, the ministerie of Kilrynnie is mair behauldin nor to all the paroeche and parochinars) to get me the foun I fould delyver at the firft term, I wald haiff bein forcit to quait the blok againe, and left the purchas of the fpeciall moyen and prouifion of this ministerie, quhilk now, of the fpeciall gift and prouidence of God, is acquired vnto it.

Now the firft termes foun being delyverit, and the Lardes right put in my hand, it could haiff aualit the ministerie nathing, vnles I haid the tytle of the vicarage, quhilk was in Jhone Anstruthers poffeffioun, with whome it behoued me to blok of new againe for his difiniiffioun, the quhilk I did, and contented him with thrie hounder marks and referuatioun of the dewtie of the Siluerdyk. Sa yit I haid thretein hounder marks to delyver and purchas, for the quhilk I meined myfelf againe to my feffioun, and was compellit in end to fell tham my augmentation, quhilk they war bund to pey me yeirly, to thair grait eafe and my grait hurt, (war nocht thair eafe culd nocht be my hurt, whafe eafe and weillfear in God was all my cair and refpect in the mater;) for haiffand the town of Anstruther bund be fufficient contract in wrait to me, for twa hounder marks yeirly, during my ministerie, and the gentlemen to landwart for a hounder, I quat tham bathe for thrie yeirs dewtie, v^z. nyne hounder marks, wharas fen fyne I might haiff gottin of tham twyfe famikle, and my right ftanding to the fore. The quhilk I wald nocht fa particularlie

fett down, war not fumm, forgetting themfelves and the grait benefit of God, hes alleagit that they deburfit founnes for acqyring of the teind fifches to the minifterie, quhilk is far from the treuthe; for indeid, giff God haid nocht done that turn without thair founnes or cair, thair haid fkarflie bein a minifterie in Kilrynnie this day. And this I wryt nocht to impear the praiſe of guid men in the parochie, wharof I thank God thair is a guid number, and als weill affected as in the land agean, bot to reprefs the vnuwarrie ingratitude of fumm that confiders nocht the bountifull guidnes of God in the planting and preferuation of thair minifterie.

Bot to return to the narration.—With this nyne houndrethe marks, and four hounder of my brethir founnes gear, I fatiffieit the next termes fomm, and enterit be prefentation, collation, and institution of the vicarage, as actuall minifter in poſſeſſion of the ſaid teind fifches, and na way be the tytyle recevit fra the Lard as Taxman, to mak it cleir and ſure that I fought the prouiſion of the minifterie, and nocht a leiving to me and myne. Quhilk I fett down partlie to ſtope the mouthes of calumniators, giving out my doing as a conqaift of the kirk gear to me and myne; partlie to reſolve my warldlie frindes, who thinks I wald never be ſa daft as to tak on founnes ſa grait to acqyre and bring hame to the kirk hir teinds againe; bot it is not the warlde, bot my God whome I ſeik to pleaſe, and I thank his bontè continualie, hes in ſa doing fund mair of the warlde, nor ſic as hes done vtherwayes, or euer I fought or loked for. The haill expences of the proces and pices of the tytyle lyand in a feuerall buſt be themfelves in my lettron, I eſtimat to a houndrethe marks, ſa in deburfit money the haill is to me four-and-twentie houndrethe marks.

The quhilk fomm, by the ſpeciall bleſſing of God, in the fiſchings I might haiff eaſelie vtreade ſen my firſt poſſeſſioun, giff the burding of my forſaids fellow-laborar and ſcholmaifter haid nocht lyen vpon me, the grait expences of the comoun effeares of the kirk, and the lang and heauey diſtres of my wyff. Now this my frind wald aſk, What I haiff for my releiff of ſic founnes? I anſwer the fawour and providence of my guid God. For giff God ſpear my dayes with reſt in his kirk, I hope he fall vtreade all my deattes, that it may be left frie to the intrant. Giff nocht, and the intrant be worthie of the roun of this minifterie, God and his conſcience will moue him to pay the deat reſting. Giff he will nocht, the greiff and loſs will be graitter to haiff ſic a man in that roun, nor of myne to pay my deattes, whowbeit they ſell the books and plenefhing for that effect. As for the bernies, giff they lern to be Gods ſervants and bernies, he will provyde for them as he hes done for me: giff nocht (as God for-

bid) they ar mair wordie to beg nor to bruik (Nehem. v. ver. 4.) For my reward at the hands of God, the Lord of his infinit mercie and grace friethe me from the iust desert of my vyle finnes, for the merit of the deathe and pretius bloode of his Sone my Sauour, the Lord Iesus Chryft, wha is God over all, bleffit for euer. For when all is done, as he and my conscience beares witnes against me, a maist wretched, vyle, vnworthie fervand in his sight, vules he behauld me in his Chryft, whas I am, and nocht my awin. And far be it fra me to glore in anie thing bot his cros, wharby, wald to God, this world war fullie crucified to me, and I to it.

As for the town and parochie, the benefit indeed is thairs, let them tharfor, as I hope they will, confidder thair dewtie in conscience befor thair God, to whome, for thair ministerie, I am suir they ar mair addettit nor anie parochie I know, the Lord mak them to acknowlage it and be thankfull. This onlie I befeik them for the mercies of Chryft, let never that be takin away or abusit from the right use quhilk God hes annes applyed it vnto, sa far as may ly in thame, as they loue the honour of God, and his worschipe to stand in the middes of tham, ioynit with the saluation of thair faulles. And namlie I man earnestlie admonishe the hons of Anstruther never to mein to acclame againe the tytle or possession of thay teinds, whowbeit they might find a corrupt and sacrilegius periured persone to put in the roun, be whome they might gett a new sett and possession of thay teind fishes; for I pronounce heir a curs and maledictioun from God vpon whosouer fall internet and draw away the commodities tharof from the right use of susteining of the ministerie of Gods worschipe, and of the saluatioun of Gods peiples faulles within the town of Anstruther, and congregation of Kilrynnie. And God forbid that euer that hous should bring on it the feirfull effect of this curs, quhilk of dewtie I man loue best of anie hous in the Land.

In the yeir 1598, I cawfit print my Catechisine for the profit of my peiple, and bestowit tharvpon fyve hounder marks, quhilk God moued the hart of a maist godlie and lowing frind to frilie offer to me in len for that effect. Of this I remean addettit, bot could never, to my knowlage, attain to a hounder marks again for the buiks.

THE HISTORIE OF THE LYFF OF J. M.

THOW does manie things, O Jehoua, my God. Thy merveals and thoughts toward vs cannot ordounlie be recompted before thie; giff I wald fet me to schaw and speak tham out, they ar mo in number than I can rehearse.—PSALME XL. VERSE 6.

I will sing the mercies of the Lord for ever: with my mouthe will I declare thy treuthe from generation to generation.—PSALME LXXXIX.

Thow art my hope, Lord Jehoua; my confidence fra my bernhead.

I lean vpon thie from the wombe; from my mothers bowels thow eacht me; in thie fall my praise be continualie.

Let my mouthe be filled with thy laude, even all the day with thy glorie.

Cast mie nocht away in my auld age; when my strainthe sealls me, leaue mie nocht.—PSALME XCI. VERSES 5, 6, 8, 9.

O whow deir ar thy thoughts towards mie, O strong God! whow grait is the foun therof!

I wald recount tham, bot they are ma then the sand: I wake that I may bie yit withe thie.—PSALME CXXXIX. VERSES 17, 18.

I KNAWE a man in Chryft, brought from the wombe of his mother be God, the 25 day of the monethe July (dedicat of auld to S. James the Apostle and Martyr) in the yeir of our Lord 1556;* wha, for thankfulnes of hart to the praise and honour of his gratius God and deir father in Chryft, and for edification and comfort of his childring, and sic as fall reid the faming heirefter, is movit to sett down in monument of wryt the benefits of God bestowit on him sen his first conception and day of his birthe foremarked, sa far, at leist, as his weak vnderstanding and freall memorie in maters that ar esteimed of importance can conceaue and recompt. Whowbeit, as I haiff professed, in the words of the Psalme with David, that the smallest of his vnknawin benefits passës the graittest reatche of my apprehension and vtterance.

And first, God wald haiff me begottin of godlie, fathfull, and honest parents, bathe lightned with the light of the gospell at the first dawning of the day tharof within Scotland, knowing and beleving that Couenant of Grace, and sa the seid of the fathfull, expresse mentioned in that covenant, quhilk assures

* My vnkle, Mr Andro, hauids that I was born in an. 1557.

mie of the benefit tharof, yea of that root and wealfpring of all his benefites, my eternall election in his Chryft befor the foundation of the world. Thefe parents be name war Richard Melvill of Baldowy, and Ifobell Scryngeour, fiftar to the Lard of Glaswell for the tyme. My faid father, brought vpe in letters from his youthe, and gentlemanie effeares till he was past twentie yeirs of age, thereafter chofine Pædagog to James Erskine appeirand of Donne, he past with him to Germanie, whar he remeaned at the studie of letters, namlie, Theologie, first with Doctor Macabeus, in Denmark, and thereafter a heirar of Philip Melancton in Wittenberg, be the space of twa yeirs. Of the grait mercie of God haiffing the happe of sic maisters as war the graitteft lights of that age within the countrey in the toune of Montrofe, and companie of that Lard of Donne,* and the maift godlie, lerned, and noble Scots martyre Mr George Wyshart, and thefe nominat in Germanie. And the Lord blessing the feid sawin be tham in his hart, at last, soone efter the first reformation of religion, thrust him out into his herveft, and placed him minister of his evangell at the kirk of Mariton, a myle from Montrofe, harde adiacent to his awin house and roun of Beldowy, in the quhilk he continowed fathfullie vnto his lyffes end. He died the 53 yeir of his age, in the moneth of Junie, an. 1575, in a Icterik sewar, maift godlie; for efter manie most comfortable exhortationes maid to the noble and gentlemen of the cowntrey, wha all reforted to visit him during his distres, and to his breither and frinds wha remeaned about him, about the verie houre of his death, he caused reid to him the 8 chap. of the Epistle to the Romans, and immediatlie efter his brother, Mr James, minister of Arbrothe, asking him what he was doing; lifting vpe eies and hands toward hevin, with reasonable might of voice he answerit, "I am glorifeing God for the light of his gofpell, and resting in assurance of his sweit promifes of lyff maid vnto mie in my Saniour, the Lord Iesus Chryft;" and na ma intelligible words thereafter. He was a man of rare wedsome, iudgment and discrecion, and therfor mikle employed in the tryfts and effeares of the noble and gentlemen of the countrey, quhilk distracted him fra his calling, hinderit his vertew and shortened his lyff. The recompence quhilk he had, was estimation and affection of all. Ther was nane of his rank, and verie few aboue it, that was sa honored and loued as he, quhilk kythed specialie at his buriall, and hes bein often tauld me be men of all degries sen syne.

My mother died about a thrie quarters, or at least within a yeir, efter I was

* Jhone Areskin of Dun, superintendent of Angus and Mernes.

born, a woman exceidinglie belouit of hir hufbands frinds and nibours. I haiff diuers tymes hard when my father breither Roger, Jhone, Mr James and Robert, could nocht fatiffie thamfelues in comending hir godlines, honeftie, vertew and affection toward thame. And I haiff often hard Mr Andro fay, that he being a bern verie feiklie, was maift lowinglie and tenderlie treated and cared for be hir, embrasing him and kissing him oftentymes with thefe words, " God giff me an vther lad lyk thie, and fyne tak me to his reft." Now fche haid haid twa laddies befor me, wharof the eldeft was dead, and betwix him and the fecond, fche bure thrie laffes, fa in end God granted hir defyre, and gaiff hir an wha wald to God he war als lyk to Mr Andro in gifts of mynd as he is thought to be in proportion of bodie and lineaments of face, for ther is nane, that is nocht vtherwayes particularlie informed, bot taks me for Mr Andros brother.

The nixt benefit is of my education till I cam to the age of a man, and entered in my calling, wharin als manie moments, als manie benefits; bot the maift remarkable to my iudgment and memorie I will record. And firft in generall to the praife of my heavinlie parent, I man confefs with Dauid, " My mother has now left mie, bot Jehoua hes receauit mie," and with Efai, " The mother hes forgot the fruit of hir wombe, bot the Lord hes rememberit me alwayes." I haid an evill inclyned woman to my nuris; therefter fpeaned and put in a cottar hous, and about four or fyve yeir auld brought hame to a ftep-mother; yit a verie honeft burges of Montros,* hes oft tauld me, that my father wald ley me down on my bak, pleying with mie, and lauche at me becaus I could nocht rys, I was fa fatt; and wald ask mie what ealed mie; I wald answer, " I an fa fatt I may nocht geang." And trewlie fen my remembrance, I cam never to the place, bot God moued fum an with a motherlie affection towards me. About the fyft yeir of my age, the Grate Buik was put in my hand, and when I was feavine, lytle therof haid I lernit at hame; therfor my father put my eldeft and onlie brother Dauid, about a yeir and a halff in age aboue me, and me togidder to a kinsman and brother in the minifterie of his to feholl, a guid, lerned, kynd man, whome for thankfulnes I name Mr Wilyam Gray, minifter at Logie, Montrofe. He haid a fifter, a godlie and honeft matron, rewlar of his hous, wha often rememberit me of my mother, and was a verie lowing mother to ws indeid. Ther was a guid number of gentle and honeft mens berns of the cowntrey about, weill treaned vpe

* Robert Clark.

bathe in letters, godlines, and exerceise of honest geams. Ther we lerned to reid the Catechisine, prayers, and scripture, to rehers the catechisine and prayers par cœur, also iottes of Scripture efter the reiding therof; and ther first I fand, (blyfed be my guid God for it) that spirit of sanctification beginning to work sunn motiones in my hart, even about the aught and nynt yeir of my age, to pray going to bed and ryfing, and being in the fields alan to say ower the prayers I haid lernit with a sweit moving in my hart, and to abhore swearing, and rebuk and complean vpon sic as I hard swear. Whervnto the exemple of that godlie matron, feiklie and giffen to reid and pray in hir bed, did mikle profit me, for I ley in hir chamber and hard hir exerceises. We lerned ther the Rudiments of the Latin grammair, withe the vocables in Latin and Frenche, also divers speitches in Frenche, with the reiding and right pronounciation of that tounge. We proceidit fordar to the Etymologie of Lilius, and his Syntax, as also a lytle of the Syntax of Linacer; therwith was ioyned Hunters Nomenclatura, the Minora Colloquia of Erasimus, and sunn of the Eclogs of Virgill and Epist. of Horace; also Cicero his epistles ad Terentiam. He haid a verie guid and profitable form of refolving the authors, he teatched grammatricallie bathe according to the Etymologie and Syntax; bot as for me, the trewth was, my ingyne and memorie war guid aneuche, bot my iudgment and understanding war as yit finored and dark, sa that the thing quhilk I gat was mair be rat ryme nor knowlage. Ther also we haid the aire guid, and fields reasonable fear; and be our maister war teached to handle the bow for archerie, the glub for goff, the batons for fencing; also to rin, to loope, to fwoum, to warfell, to prone pratteiks, euerie ane haiffing his matche and andagonist, bathe in our lessons and play. A happie and golden tyme indeid, giff our negligence and vnthankfulnes haid nocht moued God to schorten it, partlie be deceying of the number, quhilk caused the maister to weirie, and partlie be a pest quhilk the Lord, for sinne and contempt of his gospell, send vpon Montrose, distant from Ouer Logie bot twa myles; sa that scholl skalled, and we war all send for and brought hame. I was at that scholl the space of almost fyve yeirs, in the quhilk tyme, of publict news I remember I hard of the mariage of Hendrie and Marie King and Quein of Scots, Seingnour Dauiess slauchter, of the Kings mourder at the Kirk of Field, of the Queins taking at Carbarri, and the Langfyd feild. Wherof reid Mr Bowchannan Cornicle, lib. 17, 18, 19.

Even at that tyme me thought the heiring of these things moued me, and stak in my hart with sunn ioy or sorow, as I hard they might helpe or hender the relligion; namelie, I remember the order of the fast keipit in an. 1566;

the evill handling of the minifterie, be taking away of ther ftipends, for Mr James Meluill, my vncle, and Mr James Balfour, his cufing-german, bathe minifters and ftipendles, with guid, godlie, and kynd Patrik Forbes of Cors. The Lard of Kinnaber, and the godlie and zealus gentlemen of the countrey, partlie for thair bernies caufe, and partlie for that notable instrument in the Kirk of Scotland, Jhone Erskine of Done, fuperintendent of Merns and Angus, his refidence in Logy at certean tymes, did oftentymes frequent our hous, and talk of fic maters. Alfo, I remember weill whow we paff to the head of the muir to fie the fyre of ioy burning vpon the ftiple head of Montrofe, at the day of the King's birthe. Thefe things I mark for the grait benefit of that place and companie, wheriu the Lord wald haiff me treaned vpe in my fyrft and tender age.

Now, when my brother and I war come hame, our father examined ws, and was glad to fie that we haid profited reafonablie: Neuertheles, the eftat of the countrey was fo vncertain and troublefome, the moyen he haid (wanting his awin ftipend, and helping diuerfe that wanted of his breithring) bot mean and finall, and the occafione of fcholles nocht ferving, we remeained a wintar at hame, rememberit of our buiks bot now and then, as our father haid leafer, quhilk was bot verie feindle. Yit the Lord fufferit nocht that tyme to be fruitles nather, bot I remember therein twa benefites; ane the reiding of the Storie of the Scripture that wintar, quhilk ftak in my mynd, and of Dauid Lindfayes book, quhilk my eldeft fiftar, Ifbell, wald reid and fing, namelie, concerning the letter iudgment, the peanes of Hell, and the ioyes of Heavin, wherbe fche wald caus me bathe to greit and be glad. I louit hir, therfor, exceiding deirly, and fche me by the reft. Sche fchew me a day amangs vtheris, a ballet fett out in print againft minifters, that for want of ftipend left thair charge, beginning—

Who fo do put hand to the pleuche,
And therfra bakward goes;
The Scripture maks it plean anenche—
My kingdome is nocht for thofe, &c.

With this fche burft furthe in teares, and fayes, “Alas! what will com of thir at that letter day? God keipe my father, and Mr James Meluill, and Mr James Balfour fra this.” And efter, cryes out the verfe of Dauid Lindfay:—

Alas! I trimble for to tell
The terrible torments of the Hell;
That peanfull pit who can deplore?
Quhilk fall indure for euermore.

With hir speitches and teares sche maid me to quak and chout bitterlie, quhilk left the deipest stampe of God's fear in my hart of anie thing that euer I haid hard befor. I was giffen to a bernlie evill and dangerus vse of pyking, the quhilk sche perceaving, of purpos gaiff me the credit of the key of hir kist, and haiffing sum small siluer in a lytle shottle, I tuk sum of it, thinking sche sould not haiff misset it. Bot be that occasion sche enterit sa vpon me with fa foar threatnings, and therwithall sa sweit and lowing admonition and exhortations, that I thank thie, my God, I absteinit from it all my dayes thereafter; and whereuer I was, giff I could haiff gotten anie thing to by, worthie of hir, I was accustomed to fend it hir in taken of our affection, sa lang as sche leivit. This benefit I haid of God by hir meanes that wintar, for incres of his fear and honestie of lyff. The vther was for ciuill conversation and prudence. My father, that wintar, put in our hands Palingenius, wherin he delyted mikle himself, inioyning to ws, at his rydings fra ham, to lern sa manie verses par ceur. Therby I lernit weill, and euer keipit in memorie, for daylie practise senfyne, these precepts for winning of hartes, concilliating of affectiones, and peaceable conversation, quhilk he hes in Cancro from these verses following to the end of the buik :—

Quicunque ergo cupit multum dum vivit amari,
Aut studeat delectare, aut prodesse, vel in se
Virtutes habeat, quas compelluntur et ipsi
Commendare mali, et quamvis odere, verentur, &c.

Onlie a thing in the end (quhilk, he wald nocht haiff ws to lern) for subtill revenge is nocht Christian. bot yit maist neidfull to be market, it is sa in vse in the world in this our age, and esteimed a mean point of prudence.

Nimirum magna est prudentia vincere blande :
Atque animi ad tempus pressum cœlare dolorem.

Machianel himselff could nocht haiff prescryvit it sa weill as I haiff knawin it practised in this countrey; and as yit it is working on: God mak ws simple as doves, and wyse as serpents. I thank God fra my hart, that maid me to ken it fra my youthe to bewar of it, bot nocht to vse it, as I bles my Chryst I detest all revenge as devillrie, and namelie serpentine.

About the spring tyme, my father resolved to keipe my eldar brother at hame withe him, to lern him housbandrie and experience of the warldlie lyff, now almost past from the age of bernheid; and to fend me to the scholl againe

for a yeir or twa, that thereafter he might acquent me also with housbandrie, and prepear for me a roum, and that becaus he nather saw the meanes to mak ws attain to sic larning as we might line vpon, nor when we haid gottin it, anie sure interteinment in the countrey for it. Sa I was put to the scholl of Montrose, finding, of God's guid providence, my auld mother Mariorie Gray, wha parting from hir brother at his marriage, haid takin vpe hous and scholl for lasses in Montrose; to hir I was welcome againe as hir awin sone. The maister of the scholl, a lerned, honest, kynd man, whom also for thankfulness I name, Mr Andro Miln;* he was verie skilfull and diligent; the first yeir he causit ws go throw the Rudiments againe, thereafter enter and pas throw the first part of Grammer of Sebastian, therwith we hard Phormionem Terentii, and war exerceisd in composition; efter that entered to the second part, and hard therwith the Georgics of Wirgill, and dyvers vther things. I never gat a strak of his hand, whowbeit I committed twa lourd faultes, as it war with fyre and sword: Haiffing the candle in my hand on a wintar night, before fax hours, in the scholl sitting in the clafs, bernlie and negligentlie plying with the beut, it kendlit sa on fyre, that we haid all ado to put it out with our feit. The vther was being molested by a condisciple, wha cutted the stringes of my pen and ink-horn with his pen-knyff, I minting with my pen-knyff to his legges to fley him, he feared, and lifting now a lag, now the vther, rasht on his lag vpon my knyff, and strak himselff a deipe wound in the schin of the lag, quhilk was a quarter of a yeir in curing. In the tyme of the trying of this mater, he saw me sa humble, sa feard, sa greived, yeild sa manie teares, and by fasting and murning in the scholl all day, that he said he could not find in his hart to punishe me fordar. Bot my righteus God let me nocht flipe that fault, bot gaiff me a warning and remembrance what it was to be defyld with blude, whowbeit negligentlie; for within a schort space efter I haid causit a cutlar, new com to the town, to polishe and scharpe the sam pen-knyff, and haid bought a pennie-wourthe of aples, and cutting and ebbing the sam in the Linkes, as I put the cheiue in [my] monthe, I began to lope vpe vpon a litle sandie bray, haiffing the pen-knyff in my right hand, I fell and therwithe strak myselff, missing my wombe, an inche deipe in the inwart fyde of the left knie, even to the bean, wherby the æquitie of God's iudgment and my conscience strak me sa, that I was the mair war of knyffes all my dayes.

In Montrose was Mr Thomas Anderstone, minister, a man of mean gifts, bot

* Minister at Fedresfo.

of fingular guid lyff; God moved him to mark me, and call me often to his chalmers to treat me, when he saw anie guid in me, and to instruct and admonish me vtherwayes; he desyrit me ever to rehearse a part of Calvin's Catechisme on the Sabothes at efternoone, because he hard the peiple lyked weill of the cleirnes of my voice and pronouncing with sum feilling; and therby God moued a godlie honest matron in the town to mak mikle of me therfor, and called me hir lytle fweite angle. The minister was able to teache na offer but annes in the ouk; but haid a godlie honest man reidar,* wha read the Scripture distinctlie, and with a religiis and deuot feilling, wherby I fand myself mouit to giff guid care and lern the Stories of Scripture, also to tak plesure in the Psalmes, quhilk he haid almost all by hart in prose. The Lord of Done, mentioned befor, dwelt oft in the town, and of his charitie interteined a blind man, wha haid a fingular guid voice, him he causit the doctor of our scholl teache the wholl Psalmes in miter, with the tones therof, and sing tham in the kirk; be heiring of whome I was fa delyted, that I lernit manie of the Psalmes and toones therof in miter, quhilk I haiff thought euer sen syne a grait blessing and comfort. The exerceise of the ministerie was keipit ouklike then in Montrose, and thair assemblies ordinarlie, quhilk when I saw I was movit to lyk fellon weill of that calling, bot thought it a thing vnpossible that ever I could haiff the abilitie to stand vpe and speik when all helde thair toung and luiked, and to continow speiking alean the space of an houre. Ther was also ther a post† that frequented Edinbruche, and brought ham Psalme buikes and ballates, namlie, of Robert Semples making, wherin I tuik pleafour, and lernit sum thing bathe of the esteat of the countrey, and of the misfours and cullors of Scottes ryne. He selew me first Wedderburn's Songs, wharof I lerned diuers par ceur with grait diuersitie of toones. He frequented our scholl, and of him also I lerned to vnderstand the Callender efter the comoun vse thairof. And, finalie, I receavit the communion of the bodie and blud of the Lord Iesus Chryst first at Montrose, with a graitte reuerence and sence in my faull then oft thereafter I could find, in the 13 yeir of my age; whar, coming from the table, a guid honest man, ane eldar of the kirk,‡ gaiff me an admonition concerning lightnes, wantonnes, and nocht takin tent to the preaching and word read, and prayers, quhilk remeaned with me ever sen syne; fa God maid everie persone, place, and action, to be my teachers: bot, alas! I vsed tham

* Jhone Beatie.
Mr Thomas Anderfone.

† Jhon Finheavin.

‡ Richart Anderfone, brother to the former

never ſa fruitfullie as the guid occaſiones ſervit, bot was caried away in vanitie of mynd with young and fulliſhe conceattes, quhilk is the heavie challange of my conſcience. The tyme of my being in Montroſe was about twa yeirs, during the quhilk the comoun newes that I hard was of the grait praiſes of the government, and in end the heavie mean, and pitifull regrat, amangs men in all eſteatts for the traiterus murdour of James Erle of Murro, called the Guid Regent, anent the quhilk, ſie the 19 book of the fornamed Cornicle.

1571.—The eſteat of Montroſe ſchol changit be occaſion of the maſters taking of him to the miniſterie, I can hame to Baldowy about the Lambes in an. 1571, the fourtein yeir of my age, now expyred, whar my father ſetts me about the herveſt-labour, wherin I haid litle pleaſour, for whowbeit I ſpendit nocht the tyme ſa fructfullie as I might at ſcholl, yit I lyked the ſchollars lyff beſt; bot my father held ws in ſic aw, that we durſt nocht reaſone with him, bot his will was neidfull obedience to ws. Sa to the glorie of my God, I remember a certean day my father ſend me to the ſmiddy for dreſſing of hewkes and ſum yron inſtruments, the way lying hard by Mariekirk, wherin my father pretched, I begoude to weirie ſoar of my lyff, and as my couſtome haid bein fra my bernheid to pray in my hart, and mein my eſteat to my God; coming fornent the kirk, and lukiſg to it, the Lord ſteirit vpe an extraordinar motion in my hart, quhilk maid me atteans, being alean, to fall on gruiſſ to the ground, and pour out a ſhort and ernest petition to God, that it wald pleas his guidnes to offer occaſion to continow me at the ſcholles, and inclyne my father's hart till vſe the ſaming, with promiſe and wow, that whateuer miſſour of knowlage and letters he wold beſtow on me, I ſould, by his grace, imploy the ſaming for his glorie in the calling of the miniſterie; and ryſing from the ground with ioy and grait contentment in hart, again fell downe and worſchipped, and ſa paſt on and did the earand, retourning and praifing my God, ſinging ſum Pſalmes. Within a few dayes thereafter, Mr James Meluill, my vncl, comes to Baldowy, and brings with him a godlie lernit man, named Mr Wilyeam Collace, wha was that ſam yeir to tak vpe the claſs as firſt regent of S. Leonard's Collage, within the Vniuerſitie of St Andros; efter conference with whome that night, God moues my father's hart to reſolue to ſend me that ſam yeir to the Collage. Trew it was I was bot weaklie groundit in grammar, and young of yeirs, yit the lowingnes of the gentleman, and promiſe of the benefeit of a burſare's place, and of taking peanes on me, maid the mater to go fordwart; wherof, when I was informed be my ſaid vncl, and haid ſein and ſpoken a

lytle with the man, Rebecca was never blyther to go with the fervant of Abraham, nor I was to go with him. And trewlie this finding of God at a neid, was the beginning of a ritche treassour of the pruiſſ of his providence, mercie and grace continowallie increaffing ſen fyne, that I wald nocht giff for ten thowſand warlds.

Sa I cam to St Andros about the firſt of November in the forſaid yeir 1571, and enterit in the courſe of Philoſophie, vnder the regenterie of the ſaid Mr Wilyeam, wha haid the eſtimation of the maiſt ſolide and lernit in Ariſtotle's Philoſophie. And firſt hard vnder him Caſſander his Rhetorik; but at the beginning, nather being weill groundet in grammer, nor com to the yeirs of naturall iudgment and vnderſtanding, I was caſt in ſic a greiff and diſpear becauſe I vnderſtood nocht the regent's langage in teatching, that I did nothing bot burſted and grat at his leſſones, and was of mynd to haiff gone ham agean, war nocht the luiffing fear of that man comforted me, and tuik me in his awin chalmer, cauſit me ly with himſelf, and euerie night teatched me in privat, till I was acquented with the mater.* Then he gaiff ws a compend of his awin of Philoſophi and the partes thair of, of Dialectik, of Definition, of Diuiſion, of Enunciation, and of a Syllogiſme Enthymen, and Induction, &c., quhilk I thought I vnderſtood better. About the quhilk tyme, my father coming to the town, begoude to examine me, and finding ſum beginning was exceidinglie reiouſſit, and vttered ſweittar affection to me then ever before; he interteined my regent verie hartlie in his ludging, and gaiff him grait thanks; he ſend me to him, efter he haid taken leue, with twa pieces of gold in a neapkin; bot the gentleman was ſa honeſt and lowing, that he wald haiff non of his gold, but with auſtere countenance ſend me bak with it: Na, never wald reaceue gold nor ſiluer all the tyme of my courſe. We enterit in the Organ of Ariſtotle's Logics that yeir, and lernit till the Demonſtrations. He haid a lytle boy that ſeruit him in his chamber, called Dauid Eliſtone, wha, amangs threttie and ſax ſchollars in nunber, (ſa manie war we in the claſs,) was the beſt. This boy he cauſit weat on me, and confer with me, whaſe ingyne and iudgment paſt me als far in the wholl courſe of philoſophie, as the aigle the howlet. In the multiplication of Propositiones, Medalles, Couerſion of Syllogiſmes, Pons Afinorum, etc., he was als read as I was in telling an-and-threttie. This I mark for a ſpeciall cauſe of thankfulnes following.

Bot of all the benefites I haid that yeir was the coming of that maiſt nota-

* We hard the Oration pro rege Deſtaro.

ble profet and apostle of our nation, Mr Jhone Knox to St Andros, wha, be the faction of the Quein occupeing the castell and town of Edinbruche, was compellit to remoue therfra with a number of the best, and chusit to com to St Andros. I hard him teatche ther the prophecie of Daniel that simmer and the wintar following. I haid my pen and my litle book, and tuk away sic things as I could comprehend. In the opening vpe of his text he was moderat the space of an halff houre ; bot when he enterit to application, he maid me sa to grew and tremble, that I could nocht hald a pen to wryt. I hard him oftymes vtter these threatenings in the hicht of ther pryde, quhilk the eis of monie saw cleirlye brought to pass within few yeirs vpon the Captean of that Castle, the Hamiltones, and the Quein hirselff. He ludgit down in the Abbay beyde our Collage, and our Primarius, Mr James Wilkie, our Regents, Mr Nicol Dalgleise, Mr Wilyeam Colace, and Mr Jhone Dauidstone went in ordinarlie to his grace efter denner and supper. Our Regent taried all the vacans to heir him, whowbeit he haid vrgent effeares of his brother sonnes to handle, to whom he was tutor. Mr Knox wald sinn tyne com in and repose him in our collage yeard, and call ws schollars vnto him and bleis ws, and exhort ws to knaw God and his wark in our contrey, and stand be the guid cause, to vse our tyne weill, and lern the guid instructiones, and follow the guid exemple of our maisters. Our haill collage, maisters and schollars, war found and zelus for the guid cause ; the vther twa collages nocht sa ; for in the New Collage, whowbeit Mr Jhone Dowglafs, then Rector, was guid aneuche, the thrie vther maisters and sum of the Regentes war euill myndit, v². Mrs Robert, Archbald and Jhone Hamiltons, (wharof the last twa becam efter apostates) hated Mr Knox and the guid cause ; and the Commissar Mr Wilyeam Skein could nocht lyk weill of his doctrine. The auld collage was rewiit be Mr Jhon Rutherford, then Dean of Facultie, a man lernit in philosophie, bot invyus corrupt. This I mark for the setting furthe of the benefit I receavit in the collage and companie I was into. The public newes I hard that yeir was of the Englifs armie that cam in vnder the conduct of Mr Druri, and brunt and slew throuhout Clidisdall and all the dominiones of the Hamiltones, for the slauchter of the Guid Regent ; they brunt the castell and palice and town of Hamiltone, and caried away grait pray ; they wracked all the Bordars waft and eft, and tuik the castell of Hume. Also Mathew Stewart, Erle of Lennox was schosine Regent, wha that heruest cam to Breachine, beseigrit the castell tharof, haldin be the suddarts of the Erl of Hountlie, compellet tham to rander, and hangit threttie tharof, qlk was callit the Bourde of Breachine.

This yeir in the monethe of July, Mr Jhone Davidfone, an of our Regents maid a play at the mariage of Mr Jhone Coluin, quhilk I saw playit in Mr Knox prefence, wheriu, according to Mr Knox doctrine, the castell of Edinbruche was besiged, takin, and the Captan, with an or twa with him, hangit in effigie.

1572.—The second yeir of my coursè we hard the Demonstrations, the Topiks and the Sophist Captiones. And the Primarius,* a guid, peacable, sweit auld man, wha luiffed me weill, teached the four speaces of the Arithmetik, and sumthing of the Sphere; bot the graitteft benefit I haid of him, was his daylie doctrine at the prayers in the kirk everie morning, for he past throw the twa buiks of Samuel and twa of the Kings verie pleantie and substantiufullie, quhilk I rememberit the better ever since. He causit sing comounlie the 44 and 79 Pfalmes, quhilk I lernit par ceur, for that was the yeir of the bludie massacres in France, and grait troubles in this countrey, the warres betwix Leithe and Edinbruche being verie hat. The castel of Dumbarten was notable tean, and Jhone Hamilton, bifehope of St Andros hangit.

In the monetbe of August, the Blak Parliament of Stirling haldin,† whar the second Regent was flean in Wolmistonnes armes, &c. vide Buchan. Chro.

1573.—The thrid yeir of our coursè we hard the fyve buiks of the Ethiks, with the aught buiks of the Phisiks, and *De Ortu et Interitu*. That yeir we haid our Bachlar art according to the folemnities then vsed of Declamations, banqueting and playes. And in the mean tyme tharof my father married my said eldest sistar Isbell, and second, Mariorie, bothe on a day; bot efter that festing, we gat hard newes of the defeat of the Forbeffes at the Crab-steane besyd Aberdein.

1574.—The fourt and last yeir of our coursè, quhilk was the 17 yeir of my age outpast, and 18 rinning, we lerned the buiks *De Cœlo* and *Mateors*, also the *Spher*, more exactlie teachit be our awin Regent, and maid ws for our Vicces and Blakftens, and haid at Pace our promotion and finiffing of our coursè. The beginning of this yeir was also maist duffull to me by the departour of my deirest sistar Isbell, wha died of hir first bern, in whom I lossit my naturall mother the second tyme.

* Mr James Wilkie.
Vniuersitie.

† The parliament was haldin in August 1571, befor I cam to the

The ordour of four kirks to a minister then maid be the Erl of Morton, now maid Regent, against the quhilk Mr Jhone Davidstone, an of the Regents of our collage, maid a buik called the "Conference betwix the Clerk and the Courtier," for the quhilk he was summoned befor the Justice-eare at Hadinton this wiutar, the last of our cours, and banished the cowntrey.

In the thrid and fourt yeirs of my cours, at the direction of my father, I hard the Comissar, Mr Wilyeam Skein, teache Cicero de Legibus, and diuers partes of the Institutiones of Justinian. I was burdet in the hous of a man of law, a verie guid honest man, Andro Greine be nam, wha louit me exceiding weill, whase wyff also was an of my mothers; I am sure sche haid nocht sone nor bern sche loued better. This lawier tuk me to the Consistorie with him, whar the Comissar wald tak pleasour to schaw ws the practife in judgment of that quhilk he teached in the scholles. He was a man of skill and guid conscience in his calling, lernit and diligent in his professioun, and tuk delyt in na thing mair nor to repeat ower and ower again to anie schollar that wald ask him the things he haid bein teaching. Lykwayes my oft Andro acquetit me with the formes of summonds and lybelling of contracts, obligatiounes, actes, &c.; but my hart was nocht sett that way.

Mairower in these yeirs I lerned my musik, wherin I tuk graitte delyt, of an Alexander Smithe, servant to the Primarius of our collage, wha haid bein treaned vpe amangs the mounks in the Abbay. I lerned of him the Gam, Plean song, and monie of the treables of the Psalmes, wherof sum I could weill sing in the kirk; bot my naturalitie and easie lerning by the ear maid me the mair unfolide and vnreadie to vse the forme of the art. I louit singing and playing on instruments passing weill, and wald gladlie spend tyme whar the exercise therof was within the collage, for twa or thrie of our condisciples played fellon weill on the Virginals, and another on the Lut and Githorn. Our Regent haid also the Pinalds in his chalmer, and lernit some thing and I eftir him; bot perceaving me ower mikle caried efter that, he dishairted and left of. It was the grait mercie of my God that kepit me from anie grait progress in singing and playing on instruments, for giff I haid attained to anie reasonable missure therin I haid never don guid vtherwayes, in respect of my amorus disposition, wherby Sathan fought even then to deboiche me, bot my God gaiff me a piece of his fear, and grait naturall shainfastnes, quhilk by his grace war my preferuatiues. Als I haid my necessars honestlie aneuche of my father, bot nocht els; for archerie and goff, I haid bow, arrofe, glub and bals, but nocht a purfs for Catchpull and Tauern, sic was his fatherlie wifdom for my

weill. Yit now and then I lernit and vfit fa mikle bathe of the hand and Racket catche as might serue for moderat and halfome exerceise of the body.

I wald haiff glaidlie bein at the Greik and Hebrew tounes, becaufs I red in our Byble that it was tranlated out of Hebrew and Greik ; bot tha langages war nocht to be gottine in the land. Our Regent begoud and teatched ws the A,B,C, of the Greik and the simple declinationes, bot went no farder. Be that occasion he tauld me of my vnclē Mr Andro Meluill, whom he knew in the tyme of his coursē in the New Collage to vse the Greik logicks of Aristotle, to the quhilk was a wounder to tham that he was fa fyne a schollar, and of sic expectation. This maid me inqyre for Mr Andro when I cam ham the second and thrid yeir of our coursē ; bot my father and Mr James schew me they fearit he was dead, becaufe of the grait ciuill warres in France, and that they hard he was in Poiteours befeiged ; that it was aught or nyne yeirs sen he past to France, and four or fyve yeirs sen they gat anie letters or word from him. This twichted my hart wounder soar in respect of the grait comendation I hard of him be my Regent and diuerse vthers. Bot soon efter, about the middes of our thrid yeir, Alexander Young cam ham from Geneu, from his vnclē and my neir kinsman Mr Hendrie Scrymgour of honourable memorie, with sum propynes to the King, and letters to Mr Georg Bowchanan and Mr Piter Young, that an the Kings maister, that vther his pedagog, and amangs the rest brought letters from the said Mr Andro to my father and his brother Mr James, and therwithall word of his weifear and singular estimation in Geneu, whar he haid four yeirs professit. Of these newes my hart was exceiding glade, and the said Alexander being with all diligence to return againe to Geneu, I haid a letter in readines pennit at lainthe in Latin, the best I could, quhilk I delyverit to my cowfing Alexander, wha within a twa monethes put it in the hands of my said vnclē Mr Andro. And he tauld me at meitting, and oft sen fyne, it was a speciall motion of his ham coming, then the quhilk I, nor Scotland nather, receavit never a graitter benefit of the hands of God, as will better appeir heirefter.

Bot becaufe in all my coursē, the graitteft benefit was the fight and heiring of that extraordinar man of God Mr Jhone Knox, fa far as I then knew and hard of him, I mau heir record. In the tyme of his being in St Andros, ther was a Generall Assemblie hauddin in the scholles of St Leonards, our Collage. Thair, amangs vther things, was motioned the making of Bischopes, to the quhilk Mr Knox opponit himself directlie and zealuffie. Yit a number of

commiffionars of the kirk meatt at Leithe* with the lords that haid the guid caus in hand, (wharof euerie ane was hounting for a fatt kirk leiving, quhilk gart tham feght the faftar,) and ther aggreit to mak Bifchopes ; the warft turn that euer was done for the kirk leiving, as experience atteanes declared, when they war named *Tulchains*, that is, calfs skinnes fluffed with ftra, to caufe the cow gifl milk ; for euerie lord gat a bifchoprie, and fought and prefented to the kirk sic a man as wald be content with leaft, and fett tham maift of fewes, takes, and penfions. Amangs the reft the Erle of Mortoun gat the bifchoprik of St Andros, efter the hanging of Jhone Hamiltone, and prefented thervnto that honorable father of the Vniuerfitie, as Rector therof for the prefent, Mr Jhone Dowglafs, a guid, vpright-harted man, bot ambitius and fimple, nocht knawing wha delt with him. I hard Mr Knox fpeak againft it, bot fparinglie, becaufe he louit the man, and with regrat, faying, “ Alas ! for pitie, to lay vpon an auld weak man’s bak, that quhilk twentie of the beft gifts could nocht bear. It will wrak him and difgrace him.” And indeid it cam to pafs fa ; for within twa or thrie yeirs he died, during the quhilk he haid nather that honour, welthe, nor helthe as he was wount to haiff, ever repenting that he tuk it on. That was the firft tyme I hard Mr Patrik Conftantine, wha, then new retourned out of France with young Mr James Macgill, the Clark Register eldeft fone, thought, be the faid Clarks court, wha was grait with the Erle of Mortoun, to haiff bein preferit to the bifchoprik, bot coming fchort, becam a zealus preatchour againft bifchopes. I hard a fermont of his the ouk efter the bifchope was maid, vpon ane extraordinary day that he might haiff the graitter audience, wherin he maid thrie forts of bifchoppes : my Lord Bifchop, my Lord’s Bifchope, and the Lord’s Bifchope. “ My Lord Bifchope,” faid he, “ was in the papiftrie ; my Lord’s Bifchope is now, when my Lord getts the benefice, and the Bifchope ferues for na thing bot to mak his tytle fure ; and the Lord’s Bifchope is the trew minifter of the gofpell.” Mr Patrik was then weill lyked, and of guid expectation with sic as knew him nocht intus. The yeir efter was maid bifchope Geordie of Murro, whom I faw a hail wintar mumling on his pretching af his peapers euerie day at our morning prayers, and haid it nocht weill par ceur when all was done ; and efter him Bifchope Patone of Dunkell.† This greivit the hart of the men of God to the dead ; bot the warres war fa hatt, and the Lords cryed they behud to leaue tham giff they gatt nocht the kirk

* The Conference at Leithe was in Januar, and the General Affembly in Merche thereafter, 1571.

† I faw tham bathe gett impofition of hands be B. Dowglas and Mr Jhon Woundrom, fuperintendent, whom I faw alfo inaugurat (as they cald it) B. Dowglas.

leiving, and monie knew nocht yit the corruption and vnlawfulness of that invention of men, and sa the mater past fordwart.

At Mr Knox coming to St Andros, Robert Lekpriuk, printer, transported his lettres and presis from Edinbruch to St Andros, whar first I saw that excellent art of printing, and haid then in hand Mr Patrik Constant's Catechisme of Calvin, converted in Latin heroic vers, quhilk with the author was mikle eftimed of.

About the same tyne cam to St Andros to visit Mr Knox, Johne Durie, fellow minister at Leith with Mr David Lindfay, wha was then for stoutnes and zeall in the guid cause mikle renouned and talked of; for the gown was na foouer af, and the Byble out of hand fra the kirk, when on ged the corflet, and fangit was the hagbot, and to the fields. Him I saw first at St Andros with Mr Knox.

The town of Edinbruche recouered againe, and the guid and honest men therof retourned to thair houffes; Mr Knox with his familie past hame to Edinbruche, being in St Andros he was verie weak. I saw him euerie day of his doctrine go bulie and fear, with a furring of martriks about his neck, a staff in the an hand, and guid godlie Richart Ballanden his fervand, haldin vpe the vther oxtar, from the Abbay to the paroche kirk, and be the said Richart and another fervant, lifted vpe to the pulpit, whar he behouit to lean at his first entrie, bot or he haid done with his fermont, he was sa active and vigorous, that he was lyk to ding that pulpit in blads and flie out of it. Sa soone efter his coming to Edinbruche, he becam vnable to preatche; and sa instituting in his roun, be the ordinar calling of the kirk and congregation, Mr James Lawsone,* he tuk him to his chamber, and most happelie and comfortable departed this lyff. Vide concerning his lyff and dathe, Mr Thomas Smeton's buik against Hamiltone the Apostat.

Ther was twa in St Andros wha war his aydant heirars, and wrot his fermonts, an my condisciple Mr Andro Yowng, now minister of Dumblean, wha transleated sum of tham in Latin, and read tham in the hall of the Collage instead of his orations: that vther was fervant to Mr Robert Hamilton, minister of the town, whom Mr Robert causit to wrait, for what end God knawes. The threatenings of his fermonts war verie soar, and sa particular, that sic as lyket nocht the cause, tuk occasion to reprotche him as a rashe raler without war-

* A man of singular learning, zeal, and eloquence, whom I neuer hard preatche bot he meltit my hart with teares.

rand. And Mr Robert Hamilton himselff being offendit, conferrit with Mr Knox, asking his warrand of that particular thretning against the Castell of Edinbruche, that it shuld run lyk a sand glafs ; it shuld spew out the Captan with scham, he shuld nocht com out at the yet, bot down ower the walles—and sic lyk. Mr Knox answerit, “ God is my warrant, and yie fall sic it.” Whill as the vther was skarflic satisfieit, and tuk hardlie with it, the nixt sermont from pulpit, he repeates the thretnings, and addes therto, “ Thow that will nocht beleive my warrand fall sic it with thy eis that day, and fall say, What haif I to do heir ?” This sermont the said Mr Robert’s servand wrot, and being with his maister in Edinbruche a twa yeir thereafter at the taking of the Castell, they ged vpe to the Castell hill, saw the forwark of the Castell all demolished, and running lyk a sandie bray ; they saw the men of wear all sett in ordour. The Captan, with a lytle cut of a flaff in his hand, takin down ower the wals vpon the leathers, and Mr Robert, troublet with the thrang of the peiple, sayes to his man, “ Go, what haif I ado heir !” and in going away, the servand remembers his maister of that sermont, and the words ; wha was compellit to glorifie God, and say, he was a trew prophet.

Ane vther strange particular was recompted to me be Mr David Lindsay, minister of Leithe : That efter Mr Knox haid taken bed, he cam in to visit him, as he was accustomed, and asked him whow he did. He answerit, “ Weill, brother, I thank God ; I haiff desyrd all this day to haif yow, that I may send yow yit to yon man in the Castell, whom yie ken I haif loued sa deirlye : Go, I pray, and tell him that I haif send yow to him yit annes to warn and bid him, in the nam of God, leaue that euill cause, and gif ower that Castle ; giff nocht, he salbe brought down ower the wals of it with shame, and hing against the fume : Sa God has assurit me.” Mr David, whowbeit he thought the message hard, and the thretning ower particular, yit obeyit, and past to the Castell ; and meiting with Sir Robert Meluill walkin on the wall, tauld him, wha was, as he thought, mikle movit with the mater. Therefter communed with the Captan, whom he thought also sunwhat moved ; but he past from him in to the Secretar Lithintone, with whom, when he haid conferrit a whyll, he cam out to Mr David again, and said to him, “ Go, tell Mr Knox he is bot a drytting prophet.” Mr David returning, tauld Mr Knox he haid dischargit the commissioun fathfullie, but that it was nocht weill accepted of efter the Captan had conferrit with the Secretar. “ Weill (sayes Mr Knox) I haif bein earnest with my God anent tha twa men ; for the an I am forie that sa shuld befall him, yit God assures me ther is mercie for his faul ; for that

whether I haif na warrand that euer he falbe weill." Mr David fayer, he thought it hard, yit keipit it in mynd till Mr Knox was at reft with God. The Englifh armie cam in with munition meit for the feage of the Caftell, and within few dayes the Captean is fean to rander, and com down the leathers ower the wals; he is committed to a ludging in the town with a cuftodie of fouldarts. Mr David, becaufe of grait acquaintance, comes to vifit him, whom he employes to go to the Erle of Morton and offer him his hail heritage, the band of manrent of all his frinds, and to pafs af the countrie in exyll during his will. Mr David goes that night and fpeakes the Erle, then being Regent, proponing to him the offers. The Regent goes afyde and confultes with the Abbot of Dumfermling and Clark Register, thereafter Mr David comes craving his anfwer. It was giffen, It could nocht be; the peiple could nocht be fatiffeit, nor ther caufe clerit and crowned, with[out] exemplar punifment of that man and his counfellour the Secretar. Mr David the morn be nyne hours comes agean to the Captean, the Lard of Grange, and taking him to an fore stare of the ludgin apart, refolues him it behoued him to fuffer. "O then, Mr David," fayer he, "for our auld frindfchipe and for Chryft's feak, leaue me nocht." So he remeanes with him, wha paeffing vp and down a whyll, cam to a fchot, and feeing the day fear, the fune cleir, and a fcaffald preparing at the Corfs in the Hiegeatt, he falles in a grait ftudie, and alters countenance and cullour; quhilk, when Mr David perceaved, he cam to him and afkes him what he was doing. "Fathe, Mr David," fayer [he], "I perceauwe weill now that Mr Knox was the trew fervant of God, and his thretning is to be accomplifhed;" and defyred to heir the treuthe of that againe. The quhilk Mr David reherfed, and addit thervnto, that the fam Mr Knox at his retourning had tauld him that he was ernesft with God for him, was forie, for the loue he buir him, that that fould com on his bodie, bot was affurit ther was mercie for his faull. The quhilk he wald haiff repeated ower againe to him, and thervpon was graitlie comforted, and becam to be of guid and cheirfull cowrage; fa that he dynd moderatlie, and thereafter tuk Mr David aparte for his ftrenthning to fuffer that dethe, and in end befeikes him nocht to leaue him bot convoy him to the place of execution; "And tak heid," fayer he, "I hope in God, efter I falbe thought paf, to giff yow a taken of the affurance of that mercie to my faull according to the fpeakine of that man of God." Sa about thrie houres efter none, he was brought out and Mr David with him, and about foure the fune being waft about af the northwert nuk of the fteiple, he was put af the leddar, and his face firft fell to the eft, bot within a bonie whyll turned about to the

weft, and ther remeaned againft the fune ; at quhilk tyme Mr David, euer prefent, fayes, he marked him when all thought he was away, to lift vpe his hands that war bund befor him, and ley tham down again faftlie, quhilk moued him with exclamation to glorifie God befor all the peiple. This laft part of his execution I hard alfo of Jhone Durie, wha was prefent with him on the fcaffald.

Sa in lyk maner whateuer he fpak concerning the Hamiltones and the Quein, whowbeit in appeirance in the mean tyme bot contrar, and monie guid folks thought hard and ftrange, yit cam to pafs, and was marked in particular to the grait glorie of God, terrour of the enemies, and ioy of the godlie.

Thus ending my courfe of Philofophie in St Andros, whar vpon the part of God I haid offerit to me all guid occaſion of godlines, lerning, and wefdome, fa mikle as was in the countrey for the tyme, and might fall in my age ; bot on my part, wha throw wantones and vanitie neglected and miſpent the occaſiones, haid gottin na thing bot a nam and opinion of lerning, a babling of words without wit, at leaſt wefdome ; for my light young nature was giſſen mair to be superficial nor ſolid, circumferential nor centrik, deſyring to heir and haiff the names of manie things, bot never weill degeſting nor ryping out the nature of anie, bot fleiting and flowing, ſoon lyking and ſoone lothing euerie thing. Onlie now and then I fand ſum ſweit and conſtant motiones of the feir and loue of God within me.

I cam to Dondie, whar my vncl Roger, a man godlie, kynd, and wyſe, enterit with me to vnderſtand to what calling my hart inclynd, and gaiff out that my father's intention was to haiff me a lawer. I ſaid nocht mikle againſt it, bot wiſſed at God I might haiff the gifts and grace to be a miniſter. Coming ham my father tented me in the ſam maner, bot nocht ſa familiarlie ; nather durſt I vtter anie thing againſt his opinion and iudgment, bot ſaid I was readie to obey his will and direction in all things. He commandit me then to occupie my tyme weill amangs his books till the vacans, at what tyme he wald haiff occaſion to meit with ſum guid man of law in Edinbruche, to whom he wald put me in ſeruiſe ; giff ſa he meinde indeid, becauſe he ſaw na prouiſion for the miniſterie, or to eſſay my reſolution, I can nocht tell. Going a day to Bonitone, I paſt by the kirk of Maritone and place wher I haid prayed. and wowed to God, the ſam cam in my memorie with a grait motion of mynd and determination to pay my wow giff God wald giff the grace and moyen. Sa praying and worſchiping befor God, it cam in my mynd to pen a ſermont vpon a part of Scripture, and leaue it in a buik of my fathers, whar he might

find it, and sa I tuk the beginning of the nynt of Jhone's Euangell of the blind man, and fndeing his comentares theron, Musculus and Marlorot, wrot it and left it in Musculus Comentars, quhilk when he fand it, lyked him weill; yit fpak na thing, bot left me in suspence till it pleasit God to giff me full resolation. For a lytle befor Lambes word cam that Mr Andro was com to Edinbruche, and within twentie dayes efter he cam to Baldowy, with whom when my father had conferit, and knawin what opinion he haid of me, he delyverit me ower vnto him, thinking he was disburdenit of me; and sa indeid he was, as the continuation of this narratioun will declar. This was in the yeir of God 1574.

Because I said befor that Scotland receavit never a graitter benefit at the hands of God nor this man, I will schortlie sett down, first, a litle discours of his lyff befor his coming ham, and syne what he brought with him. He was born in Baldowy, a place pleasand, fertill, and weill aired, lyand within a myll tæ to the town of Montrose, vpon the southwest, hard be the *Æstuarium fluminis Æskæ meridionalis*, in the yeir of Chryft's birthe 1545, the 1 day of the monethe August, begottin of gentill and honest parents, Richard Meluill of Baldowy, brother-german of Jhone Meluill of Dyfart, and Gills Abercrombie, douchter to Thomas Abercrombie, burges of Montrose, of the hous of Murthle. He was the youngest of nyne breither, all left alyve when thair father was flean with the graittest part of the gentilmen of Angus, in the vangard of the field of Pinkie. His mother leivit an honorable widow till he was twall yeir of age, traned vpe in letters in the scoll of Montrose, vnder Mr Thomas Anderfone, esteimed the best maister in his tyme, whowbeit nocht the maist lernit. Sche left sax of hir sonnes in honest rounes, all even then or schortlie thereafter, bearing office in kirk or comoun weill, and with the best estined in thair rank and aboue; they war Richart Meluill of Baldowy, and minister of Chryft's Euangell sone efter, the eldest: Mr Thomas, a fyne schollar, weill traueleit in France and Italie, Secretar-deput of Scotland: Walter, burges, and efter bailie of Montrose, a wyfe and stout man: Roger, burges of Dondie, a man of singular giftes of nature and God's grace, bot was nocht traned vpe in lettres. I hard that fathfull pastor of Dondie, Wilyeam Chrystifone, a lytle efter his deathe, with teares say, "Alas! when God tuk this Roger Meluill, he tuk from me my father, and the carefulest father that ener Dondie haid. His nam wilbe rememberit sa lang as Dondie is a town."* Mr

* I haiff hard Mr Robert Bruce say oft of Roger, that giff he haid haid Mr Andro's lerning, he wald be the oddest man in Europe.

James, minister of Chryft's Euangel : Jhone, then guidman and rewar of his mother's effeares, and efter a minister in the kirk : the rest war Robert, David, and Andro, wharof the first twa was kept at the scholl till they tyrde, and war put to Crafts ; the last was a feiklie tender boy, and tuk pleasur in na thing sa mikle as his buik. Sa with the portion that was left him, he spendit a yeir or twa in Montrose, namlie, heiring a France man, called Petrus de Marfiliers, teache the Greik grammer, and sum thing of that langage, honestlie conducit to the sam as a rare thing in the countrey, nocht hard of befor, be that notable instrument in the kirk, Jhone Erskine of Done, of maist honorable and happie memorie ; wherin he profited sa, that entering thereafter in the course of Philosophie within the Vniuersitie of St Andros, all that wes teatched of Aristotle he lerned and studeit it out of the Greik text, quhilk his maisters vnderstood nocht. He past his course in the New Collage, tenderlie belouit of Mr Jhone Dowglafs, provost of that Collage and rectour of the Vniuersitie, wha wald tak him betuix his legges at the fyre in Wintar, and warm his hands and cheiks, and blessing him, say, " My fillie fatherles and motherles chyld, its ill to wit what God may mak of thie yit." Sa ending his course of Philosophie, he left the Vniuersitie of St Andros with the commendation of the best philosopher, poet, and Grecian, of anie young maister in the land ; and with all possible diligence maid his preparation, and past to France. Be the way he was extreamlie tormented with sic feiknes and storme of wather, sa that oft tymes, whylls be danger of schipwrak, whylls be infirmitie and feiknes, he luiked for deathe, he arryvit first in England, and again imbarkeing cam to Burdeaux, wher he taried nocht lang, bot imbarkeing from that cam to Deipe ; from that to Paris, whar he remeanit in the Vniuersitie twa yeirs at his awin studies, heiring the Lightes* of the maist scyning age in all guid lettres, the king publict professors, Andreas Tornebus in Greik and Latine Humanitie ; Petrus Ramus in Philosophie and Eloquence ; Jo: Mercerus in the Hebrew langage, whervpon he was specialie sett. In the last yeir of they twa, he grew sa expert in the Greik, that he declamit and teatchit lessones, vttering never a word bot Greik, with sic readines and plentie, as was mervolus to the heirars. From Paris he past to Poiteours, whar he regented in the Collage of St Marceun thrie yeirs.† Ther he haid the best lawers, and studeit sa mikle

* Salinacus, Pascasius, Forcatellus, Mathematiciens ; Balduinus the lawer ; Duretus, Medicine ; Carpentarius, Quinquarborius, Hebrew.

† Ther was grait emulation and contention in verses, and harangs betuix the twa Collages, S.

therof as might serue for his purpose, quhilk was Theologie, wherto he was dedicat from his mother's wombe. And when the Collages war giffen vpe, becaufe of the seage leyd to the town, quhilk was lang and feirfull, he was employed be an honourable councellar to instruct his onlie sone. The bern profited exceiding weill, and was of a sweit inclination, takin away from him and his parents be a schot out of the campe, quhilk parted the wall of his chalmer and woundit him deadlie in the thie. He called incontinent for his maister, whom, whow soone he saw, he caught him in his arnes, and vttered the words of the Apostle in Greik; διδασκαλε, τὸν δρόμον μου τετέληκα,—“Maister, I haiff perfytted my course;” and sa with monie vther godlie and sweit words he died. That bern gaed never out his hart, bot in teatching of me, he often remem-berit him with tender compassion of mynd. He taried in that hous, quhilk was weill furnisht, during the tyme of the seadge. Ther was a corporall with a few suddarts put to keipe the house, who espyed him in his prayers and speitches to be halie and deuot; and on day (being a Papist and man of warr,) with a grait aithe he challengit Mr Andro that he was a Hugonot, and wald helpe to betray the town, therfor becaufe the alarme was strikken, he could nocht trust him in that hous. Mr Androw answers incontinent, “I am als honest a man to my God and magistrat and estet of the town, and maister of this familie, as thow art, and sa fall prone this day—do thy best.” And with that starts to the nixt armour and on with it, and all in arnes to the stable, and takes the best hors be the heid. This when the corporall saw, he comes with fellow fear termes and intreats him to leaue of and forgiff him. “O no, no!” sayes he, “I fall prone als honest and stout as thyselff.” “O Monsieur,” sayes the vther, “my Captean and the maister of this hous will rebuk me and put me from it, giff yie be thus troublet; therfor I pray yow tak me obleffit to my vttermaist, and tarie and forgiff me.” Sa he tuk ease in guid part, and was never troublet thereafter. Giff it haid com to the warft, he was resolued, being weill horft, to haiff gottin him to the campe of the Admirall, wha was in persone befeageand the town.

The seage of the town being rasit, he left Poiteors, and accompanied with a Frenche man, he tuk iorney to Geneu, leaving buiks and all ther, and caried na thing with him bot a litle Hebrew Byble in his belt. Sa he cam to Geneu all vpon his fut, as he haid done befor from Deipe to Paris, and from that to Poiteors; for he was finall and light of body, but full of sprites, vigourous

Marceun and Pivareau; bot during his prefence ther, S. Marceun haid without question the vpper hand.

and cowragius. His companions of the way, when they cam to the Ine wald ly down lyk tyred tyks, bot he wald out and fight the townes and vilages witherfoeuer they cam. The ports of Geneu wer tentelie keipit becaufe of the troubles of France, and multitud of strangers that cam. Being therfor inquiryt what they war, the Frenche man his companion answerit, " We ar pure scollars." Bot Mr Andro perceaving that they haid na will of pure folks, being alreadie overlaid therwith, said, " No, no, we are nocht pure ; we haiff alfinikle als will pay for all we tak fa lang as we tarie. We haiff letters from his acquentance to Monsieur di Beza : Let ws delyver these—we craue na fordar ;" and fa being convoyit to Beza, and then to thair ludging, Beza, perceiving him a schollar, and they haiffing neid of a Professour of Humanitie in the Collage, put him within a twa or thrie dayes to tryell in Virgill and Homer, quhilk he could acquaint so weill, that but farder he is placed in that roun of profession, and at his first entrie, a quarters sie peyit him in hand. Sa that whowbeit thair was but a crown to the fore betwix tham bathe, and the Frenchman weak spirited, and wist nocht what to do, yit he fund Gods providence to releive bathe himself and helpe his marrow till he was prouydit. In Geneu he ahead fyve yeirs, during the quhilk tyme his cheiff studie was Diuinitie, wheranent he hard Beza his daylie lessons and preatchings ;—Cornelius Bonauentura, Professour of the Hebrew, Caldaik, and Syriac langages ;—Portus, a Greik born, Professour of the Greik toung, with whom he wald reafone about the right pronuntiation therof ; for the Greik pronuncit it efter the comoun form, keiping the accents ; the quhilk Mr Andro controllit be precepts and reafone, till the Greik wald grow angrie and cry out, " Vos Scoti, vos barbari, docebitis nos Græcos pronunciationem linguæ nostræ, scilicet !" He hard ther also Francis Ottoman, the renounedest lawer in his tyme. Ther he was weill acquainted with my Eam, Mr Hendrie Scrymgeour, wha, be his lerning in the lawes and polecie and service of manie noble princes, haid attained to grait ritches, conquestit a prettie roun within a lig to Geneu, and biggit theron a trim hous called the *Vilet*, and a fear ludging within the town, quhilks all with a douchtar, his onlie bern, he left to the Syndiques of the town. About the end of fyve yeirs the Bischope of Brechine and Mr Andro Pulwart with him cam ther, and tareing a whyll, purposit hamwart, with whom Mr Andro Meluill, efter the receaving of letters from his brethering and me, with grait difficultie purchasit leaue of the kirk and magistrates of Geneu,* and takin iorney cam hamwart. From Lions they traversit the

* Wha wald on na wayes haiff contented to part with him, gif his conscience haid suffered him

Franch Compté to the heid of the riuer of Loir, and cam down the sam be water to Orleans, haiffing in companie, fevin or aught dayes, a captean, a mediciner, and a preift, fuperftitius papifts at thair meitting kythed in ther fpeitche and meattes, bot be mirrie and folid reafoning withall, becam flech-eatters on Fridday, and the captean nocht far from the kingdome of heavin or they parted. The portes of Orleans wer ftreit keipet, (being bot a yeir and halff efter the horrible maflacres,) Brechine and Mr Andro Polwart was on fut, and Mr Andro weil mounted on horfs, becaufe he haid wraifted his leg, they paff the twa futmen, and deteining the horfinan, the fouldarts inquiryes what he was. He anfwerit a Schottes man. "O! yie Scottes men are all Hugonotes," fayes the gard. "Hugonotes!" fays he, "What's that? we ken nocht fic." "O," fayes the fouldart, "yie haiff nocht mefs." "Forfuth," fayes he mirrielie, "our berns in Scotland gaes daylie to *me/s*." "Guid companion," fayes the vther, lauching, "go thy way." Coming to thair ludging, he tells his nibours and garres them lauche: "Bot furlie," fay they, "we war verie fleyed our pafport fould haiff bein loked, and finding ws com from Geneu, fould haiff bein troublet." "Yea," fayes thair hoft, "tak it for a fpeciall providence of God, for within this twall monethe monie thowfands for les hes loft thair lyves." Going out of the town again at the turn of a rew, they meit the proceffion; Brechine and his Pædagog was befor, Mr Andro a lytle efter. Brechine turnes bak and fayes, "What fall I do!" "Fordwart," quod he; and fo he does. Mr Andro haulds out his fyde clok with his armes als thought he haid bein bearing fum thing vnder his oxftars, and fo paffes by. But his hart bet him therefter oft and fear, that he fould haiff fa ftontrie counfellit the vther, and vfit a piece of diffimulation himfelf. Coming to Paris, ther they remeaned dyvers dayes, where Mr Andro, meitting with the Lord Ogilbie his countreyman, is requiefted be him to go to the Jefuifts Collage, whar he reafonit with father Tyrie fudrie dayes; bot the tyme being fa dangerus, and of fum minaffing fpeitches of the Bifchope of Glasgw, he was counfellit to haft af the town.* Sa they cam from Deipe over to Ry in England, from thence to Londone, whar they remanit a fpace, and bying horffes, cam hame Loudon way be Berwik to Edinbruche. And this for a fchort recitall of his lyff till his coming ham.

to referw his gifts anie langer onoffered to his cowntrey, and imployed for the benefit of his frinds. Beza, in his letter to the generall kirk of Scotland, alleages, that as the graitteft taken of affection the kirk of Geneu could fchaw to Scotland, that they haid fuffered thamfelves to be fpiled of Mr Andro Meluill, wherby the kirk of Scotland might be irritchted.

* At Whitfonday he cam out of Paris, the quihlk day King Charles, that maid that horrible maf-

As to that he brought ham with him.—It was that plentifull and inexhaust theaffour of all guid letters and lerning bathe of humen and devyue things; and that quhilk superexcelles, ane profound knowlage, vpright sinceritie, and fervent zeall in trew religion, and to put the sam in vse for the profit of his kirk and countrey; ane unwearied peaufulnes and insatiable pleasour to giff out and bestow the sam without anie recompence or gean. Yea, rather sa far as his small moyen might reak, conducing and inviting all guid ingynes to receive and imbrace the faming. Wherby within these sax and twentie yeirs he hes inritchted his nation with incorruptible substance, nor without all compear nor in anie age sen it was a kingdome, or manie nations in the warld this day, giff ther war honour and mentinance for lerning, quhilk the diduction of this Storie will verifie and cleir at large. The nixt summer cam ham his librairie, ritche and rare, of the best authors, in all langages, artes and sciences, cleirlye declaring be his instruments what a craftes man he was.

He was nocht weil come to Edinbruche, when word was of him at Court, and the Regent Erle of Morton called vnto him Mr George Buchanan, Mr James Haliburton, coronall, and Alexander Hay, soone efter Clark Register, and directes tham to dell with Mr Andro to content to be my Lord Regents grace domestic instructour, and to giff a few notes vpon his chaptour read daylie, and he sould be honorablie advanced at the first occasion. The Regents meining was to haiff him and his giftes framed for his purpose, to restrean the friedome of application in preaching, and authoritie of the Generall Assemblies, and bring in a conformitie with Eingland in governing of the kirk be Bishopes and iniunctiones, without the quhilk he thought uather the kingdome could be gydet to his fantasie, nor stand in guid aggriment and lyking with the nighbour land. For this form of polecie he vsit to mak scholse of the men of best giftes, and first try tham at Court giff they would be conformable and ferue his purpose, and syne prefer thame to bishopries and government of the

facre, died of an issew of blod bursting out at all the conduits of his body; wharon in London he maid that Epigram:—

Naribus, ore, oculis atque auribus vndique et ano,
Et pene erumpit qui tibi, Carle, cruor.
Non tuus iste cruor: Sanctorum at cede cruorem,
Quem ferus hausisti, concoquere haud poteras.

At nease, at mouthe, at ein, at ears, at wand,
That blud that bursts from all thy conduits weast
Is nocht thyne, Charls, bot of that holie band,
Quhilk thou did drinke, bot could nocht weil digeast.

kirk, as he did with twa thereafter, and haid proceedit ferdar giff God had nocht difappointed him. Mr Andro, whowbeit nocht weill acquainted with thir purpofes then, yit lyked nocht to be in Court, bot rather to be in fum Vniuerfitie, and profels thair as the Kings Lectors in Parife, and fa as God directed him, refusit, and cravit his graces fawour to repofe a whyll with his frinds till God callit him to fie a roum quhilk he thought meitteft.

Sa he cam to Baldowy to his brother, my father, whar he remeand that herveft quarter, and whar, within a few dayes efter his coming, I was refigned ower be my father haillelie vnto him to weak vpon him as his fone and fervant; and, as my father laid to him, to be a pladge of his loue. And furlie his service was eafie, nocht to me onlie, bot euen to the fremdeft man that ever ferued him, for he fchofed for his fervantes onlie fchollars; and giff they haid done anie guid at thair book, he cared nocht what they did to him. That quarter of yeir I thought I gat graitter light in letters nor all my tyme befor; whowbeit, at our meitting, in my conceat, I thought I could haiff taked to him in things I haid hard, as he did to me as a maifter of Arts, bot I perceavit at annes that I was bot an ignorant bable, and wift nocht what I laid, nather could fchaw anie vfe therof, bot in clattering and crying. He fand me bauche in the Latin tounge, a pratler vpon precepts in Logik, without anie profit for the right vfe, and haiffing fum termes of Art in Philofophie without light of folid knowlage; yit of ingyne and capacitie guid aneuche, wherby I haid cunned my dictata and haid them readie aneuche. He enterit therfor and conferrit with me fum of Bowchanans Pfalmes, of Virgill and Horace, quhilk twa, namlie Virgill, was his cheiff refreshment efter his graue studies; wherin he lat me fie, nocht onlie the proper Latin langage and ornaments of poefie, bot alfo mair guid Logik and Philofophie then euer I haid hard befor. I had tean delyt at the Grammer Schole to heir reid and fung the verfes of Virgill, taken with the numbers therof (whowbeit I knew nocht what numbers was till he tauld me) and haid mikle of him par ceur; bot I vnderftud never a lyne of him till then. He read a Comedie of Tyrence with me, fchawing me that thier was bathe fyne Latin langage and wit to be lernit: That of langage I thought weill, bot for wit I merved, and haid nocht kuawin befor. He put in my hand the Comentares of Cæfar, comending him for the fimple puritie of the Latin tounge; alfo Saluft, and read with me the Coniuration of Catelin. He haid gottin in Paris, at his by coming, Bodin his Method of Hiftori, quhilk he read ower himfelff thryfe or four tymes that quarter, annes with me, and the reft whill I was occupied in the

Greek grammar, quhilk he put in hand of Cleward, causing me vnderstand the precepts onlie, and lear the *παραδειγματα* exactlie; the practise wharof he schew me in my buik, going throw with me that Epistle of Basilus, and cawing me lern it be hart, bathe for the langage and the mater; therefter to the New Testament, and ged throw sum chapters of Mathew and certean comfortable places of the Epistles, namlie, the Romans. And last, entering to the Hebrew, I gat the reiding declinations and pronons, and sum also of the coniugations out of Martinus grammar, quhilk he haid with him, and schew me the vse of the Dictionair also, quhilk he haid of Reuclyns with him. And all this as it war bot pleying and craking, sa that I lernit mikle mair by heiring of him in daylie conversation, bathe that quarter and therefter, nor euer I lernit of anie buik, whowbeit he set me euer to the best authors.

The Generall Assemblie was haldin in the monethe of August, soone efter his ham coming, whar ther was grait word of him, arying be the commendation of the Bischope of Brechline, and Mr Andro Pulwart. Sa commissioners from dyverse partes of the cowntrey maid futt to the Assemblie for him; namlie, they of Fyff wald haiff haid him to St Andros in the roum of Mr Jhone Dowglass, newlie departed this lyff, and ther indeid was he marked be the Regent to haiff bein maid Bischope of St Andros, giff he haid bein capable of Court Bischopriks; bot the maist earnest instance of Mr James Boid Leslie, maid Bischope of Glasgw, and Mr Andro Hay, superintendent of thaife partes, obtained of the Assemblie and sum of his frinds ther present, that he sould come and visit Glasgw, and sie the beginning of a Collage ther, and heir what conditiones sould be offered to him, that giff he lyked he sould condifend till abyde with tham. This Mr James Boid was a gentle man of the Lord Boids kin, a guid man and lower of lerning and lerned men, inducit be his cheiff to tak the Bischoprie, the gift wharof the said Lord Boid, being a grait counsallour to the Regent, haid purchasit for his commoditie; bot within a yeir or twa, when he fand nocht his bischope plyable to his purpose, he causit his sone, the Maister of Boid, tak the Castell, and introneat with all therin, keipe it and gather vpe the rents of the Bischoprik to intertein the faming, and this was done impune, nochtwithstanding the Regents streat iustice, becaufe the Tulchain causit nocht the kow giff milk aneuche to my Lord. Sa that I haiff hard the honest gentle man rew whill fear that ever he tuk on that Bischoprie efter he haid vnderstud be Mr Andro of the vnlawfulnes therof, and fand sic a curs vpon it. The vther, Mr Andro Hay, was an honest, zealus,

frank harted gentleman, persone of Renthrow, and Rector of the Vniuersitie of Glasgw, wha lyked never those Bischopries, and wha specialie was the earnest futtur for Mr Andro Meluill. Sa vpon ther lettres he tuk iorney, accompanied with twa of his breither, Mr James and Roger, and Mr James Balfour, then minister at Edinbruche, his cowling german, and cam vnto Glasgw, whar he contented, at the end of vacance, to enter and teatche in the Collage as principall maister, and thus aggrieng he returned ham again to Baldow. At the tyme apointed, about the end of October, we tuk iorney, accompanied with his brother Jhone, and cam to Dondie, from that to St Johns Town, the first tyme I saw it; from that to Stirling, whar we remaned twa dayes, and saw the King, the sweitest sight in Europe that day, for strange and extraordinary gifts of ingyne, iudgment, memorie and langage. I hard him discours, walking vpe and down in the auld Lady Marrs hand, of knowlage and ignorance, to my grait mervell and astonishment. Ther Mr Andro conferrit at lynth with Mr George Bowchanan, then entering to writ the Storie of his Countrey; also with Mr Piter Young, and Sanders his brother; Mr Gilbert Moncreif the Kings Medicinar, whome with he haid bein weill acquainted in Geneu. Also with Mr Thomas Bowchanan, then scholmaister, the wha accompanied ws of his kyndnes to Glasgw.

We cam to Glasgw about the first of November 1574, whare we fand Mr Piter Blackburn, a guid man, new com from St Andros, enterit in the Collage, and begoun to teatche conform to the ordour of the cours of St Andros. But Mr Andro entering principall maister, all was committed and submitted to him, wha permitted willinglie to the said Mr Piter, the cair of the Collage Leiving, quhilk was but verie small, consisting in litle Annualles then, and sett him haillelie to teatche things nocht hard in this Countrey of befor, wherin he traueilit exceeding diligentlie, as his delyt was therin alleanerlie. Sa falling to wark with a few number of capable heirars, sic as might be instructars of vthers thereafter, he teatched tham the Greik grammer, the Dialectic of Ramus, the Rhetoric of Taleus, with the practise therof in Greik and Latin authors, namlie, Homer, Hesiod, Phocilides, Theognides, Pythagoras, Isocrates, Pindarus, Virgill, Horace, Theocritus, &c. From that he enterit to the Mathematicks, and teatched the Elements of Euclid, the Arithmetic and Geometrie of Ramus, the Geographie of Dyonisius, the Tables of Hunter, the Astrologie of Aratus; from that to the Morall Philosophie, he teatched the Ethiks of Aristotle, the Offices of Cicero, Aristotle de Virtutibus, Cicero's Paradoxes, and Tusculanes, Arift. Polyt. and certean of Platoes Dialoges; from that to

the Naturall Philosophie he teatched the buiks of the Phyfics, De Ortu, De Cælo, &c. alfo of Plato and Fernelius. With this he ioyned the Hiftorie, with the twa lights thereof, Chronologie and Chirographic, out of Sleidan, Menarties and Melanethon. And all this, by and attoure his awin ordinar profefſion, the holie tonges and Theologie, he teachit the Hebrew grammar, firſt ſchortlie, and ſyne mor accuratlie; therefter the Caldaic and Syriac dialects with the practiſe therof in the Pfalmes and Warks of Solomon, David, Ezra, and Epiftle to the Galates. He paſt throw the haill comoun places of theologie verie exactlie and accuratlie; alfo throw all the Auld and New Teſtament, and all this in the ſpace of ſax yeirs, during the quhilk he teachit euerie day cuſtomable twyſe, Sabothe and vther day, with an ordinar conference with ſic as war preſent efter denner and ſupper. His lerning and peanfulnes was mikle admired, ſa that the nam of that Collage within twa yeirs was noble throwout all the land, and in vther countreys alfo. Sic as haid paſſed ther courſe in St Androuſ cam in nomber ther, and entered ſchollars again vnder ordour and diſcipline, ſa that the Collage was ſa frequent as the rounnes war nocht able to receave tham. The ſcolmaifter of the town, Mr Patrik Scharpe, was his ordinar heirar and contubernall, whome he instructed, and directed in the maiſt commodius bringing vpe of the youthe in granuner and guid authors; whom I hard oftentymes profes that he lerned mair of Mr Andro Meluill craking and pleying, for vnderſtanding of the authors quhilk he teatched in the ſcholl, nor be all his comentares. Sic lyk Mr Piter Blakburn, wha tuk vpe the firſt clas. Finalie, I dar ſay ther was na place in Europe comparable to Glasgw for guid letters during theſe yeirs for a plentifull and guid chepe mercat of all kynd of langages, artes and ſciences.

In the Simmer of the firſt of theſe ſax yeirs, about the 18 yeir of my age compleit, God opened my mouthe firſt in publict vpon the exerceis, with ſic comendation out of the mouthe of Mr Andro Hay, rector and ſuperintendent, namlie even ther in publict in his addition, as I was wounderfullie encouragit to go fordwart. In the middes of that ouk, I dreamed that I haid maid the exerceis in Montros, and being demiffed from the breithring with comfortable commendation, I cam ower to Baldowy to my father, and entering in the place ther was nan that knew me: I paſt vpe to the hall, and enterit in the chamer at the end therof, whar I met with my father, and tauld him whow I haid bein occupied, wha tuk me in his armes and kiſſing me, ſaid in my ear, “Jamie, ſerue God, for thow art behauldin to him;” and with that he goes and ſitting down on a bedſyde, he keaues bak ower, ſa that his ſeit ſtak out ſtiff

and dead. With that I walkned with grait feir and commotion, quhilk abaid with me the space of an houre. Bot the burding of the exerceife lyand vpon me, maid me to forget it, till going to the rector, Mr Andro Hay, his ludging to delyver certean buiks I haid borrowit, and at the first sight he takes me in his armes, and thruffing and kissing me, he sayes, "My hart, ferue God, for thow art behaldin to him." This is my dream, thought I, and tauld it to my companion going to the Collage againe. Bot within twa days, my vncl, Mr Andro, returning from Edinbruche, whar he haid bein taking ordour with his buiks new com hame, by his countenance first, and efter a sweit and comfortable delling with me, thereafter tauld me that his brother, my father, was departed this lyff, and efter inquisition, fund it was the sam verie night I haid dreamed. Sa it pleased God to mak me warning, and furneise me confort against the heaviest newes that ener I haid hard befor in all my lyff; for as I haiff schawen befor, he was a rare man, and a maist lowing father to me, at the closing of whafe mounthe God thus opened myne.

Be occasion of the recounting of this dream to my vncl Mr Andro, he rememberit me of an vther I haid dreamed, and tauld him the ouk befor his going to Edinbruche, that my brother David was hangit, with certean circumstances, quhilk troublit me. The quhilk at the verie instant I tauld him, he interpreted of my brothers mariage, whilk wald nocht be to his weill and comfort, knowing na thing of that mater, till with the newes of my fathers dethe he was informit that he haid married his sone David in a summar and hastie maner a few dayes befor his departour, quhilk was almaist a wrak to him and his hous, as heirefter we fall declare.

Nocht lang efter Mr Andro receavit letters from Monsieur du Bez, and therin amangs the rest, "*Colaceus vesler, exemplar omnium virtutum, nuper apud nos vita functus est.*" This was my guid Regent, wha, efter the ending of our cours, had gean to France, and coming to Genen, ther died; a grait los to the Kirk of God in his countrey, for he was solidlie lernit, hailelie addicted to diuinitie, with a fincear and zealus hart. Ther was never twa thinges befor that, quhilk offer and mair heavilie I regreated in my mynd, nor the deing of these my fathers, befor I haid testified my thankfull hart to tham, efter the attaining to sum light of letters and knowlage of God; quhilk when I was even then about to do be sum litle essay in the thrie langages, I was be the newes of thair deathe cutt aff.

That yeir also, in the monethe of Merche, I haid the benefit to be present with my vncl, Mr Andro, at the General Assemblie haldin in Edinbruche. At

the quhilk the question being movit about the Jurisdiction and polecie of the Kirk, Mr Andro Meluill, withe certean vther breithring, war ordeanit to tak peanes theranent, and giff in ther iudgment to the nixt Assemblie. And in deid that mater coft him exceiding grait peans bathe in mynd, body, and gear,* during the fpace of fyve or sax yeir, with the gean of the Regent, Erl of Morton, and his bishopes vtter indignation. Yit, with the wonderfull affiftance of God, he bure it out till the abolifhing of bishopes, and eftabliſhing of the prefbyteries according to the word of God. Wharby he gatt the nam of *ἐπιτοκοπομαστιξ*,—*episcoporum exactor*,—the flinger out of bishopes. Ther I hard first in Edinbruche Mr James Lawfon, a godlie lernit man, of a wonderfull moving vtterance in doctrine, whom I delyted mikle to heir, and whom I never hard bot withe teares bathe of remors and ioy. As alfo Jhone Durie, newlie tranſported from Leith to Edinbruche, a man zealus and mightie in ſpreit, with Mr Walter Balcanquall, ane honeft, vpriht harted young man, latlie enterit to that miniſterie of Edinbruche. Thir, informed mair throwlie be Mr Andro of the vulawfulnes of bishopes, and the right maner of governing of the Kirk be prefbyteries, dealt diligentlie and forcible in ther doctrine againſt that ane, and for that vther wakned vpe the ſpreits of all guid breithring, and crabet the court ſtranglie. Bot ſurlie ther miniſterie and exemple of lyff movit me, and tuk ſic hauld vpon my hart, that I went never to na place with better will nor to Edinbruche, and tyred never les in anie place nor in thair companie.†

1575.—Being at the Assemblie thereafter in Auguſt at Edinbruche, 1575, the question was proponed, “ Giff Biſhopes, as they war at that tyme in the Kirk of Scotland, haid a lawfull calling or office by the word of God?” Efter advyſe of certean breithring thervpon, and reaſoning in publick, it was reſoluit negatiue; and that the nam biſhope was comoun to euerie paſtor, and ordeinit that breither ſould inquyre ferdar bathe in that and vther pointes of the diſcipline and polecie of the Kirk.

Efter the Assemblie we paſt to Anguſt in companie with Mr Alexander Arbuthnot, a man of ſingular gifts of lerning, weſdome, godlines, and ſweitnes of nature, then Principall of the Collage of Aberdein; whom withe Mr Andro

* Keiping Affemblies and dyettes of conference, reaſoning and advyſing with breithring anent that wark.

† The tym was verie fauorable, for God haid glorefied his nam wonderfullie of leat, in performing ſtrange things forſpoken be Mr Knox againſt the Caſtell of Edinbruche.

communicat anent the haill ordour of his Collage in doctrine and discipline, and aggreit as thereafter was sett down in the new reformation of the said Collages of Glasgw and Aberdein. In Angus we married my youngest sister Barbara vpon Mr James Balfour, then minister at Guthrie; and buried guid auld Thomas Meluill of Dyfart, the mirrie man; and sa, efter vacans, returned to Glasgw.

About Michaelmas, in the yeir 1575, in the 19 yeir of my age, I enterit Regent, and tuk vpe the clafs, and teatched the Greik grammer, Isocrates Paraneſis ad Demonium, the first buk of Homers Iliads, Phocylides, Hesiods *εργα και ημεραι*, the Dialectic of Ramus, the Rhetorik of Taleus, with the practise in Ciceros Catiliars and Paradoxes, &c.

Ther was then resident in Glasgw Mr Patrik Adamſone, alias Conſtant, minister of Paſley, a man of notable ingyne, letters, and eloquence, wha was Mr Androes grait frind and companion; and, efter he haid craftelie insinuat himſelf in Mr Androes fawour, and the ministrie of Edinbruche, he began to ſtep on fordwart to the first degrie of a biſchope, and leaving Paſley paſt to Court, and becam minister to the Regent, Erle of Mortoun. About the quihilk tyme the perſonage of Giſſen vaked, a guid benefice, lyand hard beſyde the town of Glasgw, peying four and twentie chalder of victuall. This benefice is offered to Mr Andro, provyding he wald be the Regents man, and leaue aff the perſut of the biſchopes; quihilk he refuſit, bot delt ernoſtly with the Regent himſelf, and be all moyen, namlie, of the ſaid Mr Patrik, to haiff it annexit to the Collage, the rent wharof was verie ſmall, nocht able to fuſtein twa maiſters, without anie burſares. The Regent keipit the benefice in his hand vndisponit mikle of twa yeir, alleaging, that Mr Andro haid the wait, wha wald defraud that Collage, and himſelf bathe, of ſic a benefit, becauſe of his new opiniones, and owerſe dreames, anent the Kirk discipline and polerie. Yit, at laſt, the Regent, ſeing he could nocht be broken be boſt, be advyſe of the ſaid Mr Patrik, he eſſayes to moue him be benefit, and makes a new erection and reformation of the Collage of Glasgw, annexing and mortefeing thairvnto the ſaid benefice of Giſſen; quihilk was the beſt turn that ever I knew ather the Regent or Mr Patrik to do. Bot the ſpeciall drift was to demearit Mr Andro, and cauſe him relent from dealling againſt biſchopes; bot God keipit his awin ſervant in vprightnes and treuthe, in the middes of manie heavie tentationes, (whilas his coleg, Mr Piter, and vthers, nocht onlie ſurmeiſit, bot ſpak out, that he was a grait hinder of a guid wark,) and by his bleſſing effectuat the turn be crowked inſtruments.

1576.—The second yeir of my regenting, I teatchit the elements of Arithmetick and Geometrie out [of] Pfellus for schortnes; the Offices of Cicero; Aristotles Logic, in Greik, and Ethic, (and was the first regent that ever did that in Scotland;) also Platoes Phædon and Axiochus; and that profession of the Mathematiks, Logic, and Morall Philosophie, I keipit (as everie ane of the regents keipit thair awin, the schollars ay ascending and passing throw) sa lang as I regented ther, even till I was, with Mr Andro, transported to St Andros.

That yeir, in Apryll, the Generall Assemblée, convenit in Edinbruche, resolved, concerning bischopes, the nam and office to be comoun to all the pastors of the Kirk, out of the quhilk might be schosin commissioners for visitation, planting, &c. Item, All bischopes war ordeanit to tak thamselues to a particular flok. Item, Contribution ordeanit to be maid for releiff of the exylit Frenche kirks. Item, Nominat for making overture of the polecie and iurisdiction of the Kirk: for the West countrey, James, bischope of Glasgw, Mr Andro Melvin, Mr Andro Hay, Mr James Grig, Mr David Cunningham; for Lawdien, Mr Robert Pont, Mr James Lawfone, Mr David Lindsay, and, adioynit to tham, Mr Clement Lytle, and Mr Alexander Sim, lawyers; for Fyff, Mr Jhone Windrame, superintendent, with the principall maisters of the Vniuersitie; for Merns and Angus, the Laird of Din, Wilyeam Chrystifone, Mr Jhone Row, Mr Wilyeam Rind, Jhone Duncanfone; for Aberdein, Mr Jhone Crag, and Mr Alexander Arbuthnot; the places ordeanit whar they sould meit, and thair diligence to be giffen in to the nixt Assemblée, to be haldin at Edinbruche in October.

In this mean tyme the Chancellar, Lord Glamms, being a guid, lerned noble man, wryttes to Geneua to Theodor Bez, craving his iudgment in the questions moued at our Generall Assemblies; and, be that occasion, we gott ham Bezaes Treatis *De triplici Episcopatum*, quhilk did mikle guid.

All the tyme I could get, by my ordinar calling, I employed to the studie of the Hebrew toung and theologie. I read Bezaes Confession, giffen me be my vncle, diligentlie, and hard his Lessons according to Caluins Institutiones; and, being myndfull of my wow, and finding God to haiff blessed the first and second opening of my mouthe in publick on the exerceise, I thought guid to continow. The ordour of the Collage was, that euerie regent, his ouk about, convoyit the schollars to a kirk hard adiacent whar the peiple convenit, and that regent red the comoun prayers, with a chaptour or twa. I, for my part, contented nocht simplie to reid; bot taking sum pean, when I might haiff sliiped, the night befor, indeuorit to tak vpe the soun of the chaptour, and giff sum notes

of doctrine, with exhortation. This pleasit and comfortit guid peiple verie mikle, sa that they resortet verie frequentlie my ouk, quhilk also movit the rest of the regents to essay and follow the sam form; and sa bathe profitet thamselfes and vthers. All the quhilk I record to the praise of the grace of my guid God alleanerlie; for vtherwayes, a veaner, fulislar, corrupter youthe was ther nocht in that Collage; sa that giff my God haid nocht put in me sum bit of conscience, and fear of his nam, in discharging my office, and a peice of honestie and scham befor the world, I sould never haiff done guid, bot, by sluggishnes and wandering fantasies, easelie caried away to all deboicherie.

The breithring apointed be the Assemblie convenit at Glasgw, in Mr David Cuninghames hous, then Subdean of Glasgw, and dean of our facultie of artes; a man lernit and of verie guid accompt at that tyme, haid fear hous and yeards wheriu an erle nicht haiff dwelt, and a thowfsand mark of rent with the better. Nan was sa frak in the cause as he. He moderat the reasoning, gatherit vpe the conclusiounes, and put all in wrait and ordour to be reported to the Assemblie. Bot, to mark the strange sagacitie of my vncl Mr Andro, he ever suspected bathe Mr Patrik Adamfone and this Mr David, and said, he fearit they sould nocht prove frinds in the cause, they war sa courtlie. And sa fell out, indeid, as we fall heir.

The Generall Assemblie, convened at Edinbruche in October, ordeanit the travelles of the breithring to be sighted and advyfit vpon, that, being brought in open Assemblie, they might procede to determine. In the mean tyme, compeires Alexander Hay, Clark of Registar, and giffes in, from my Lord Regents grace, a number of questiones to be resoluit be the Assemblie, anent the polecie and inrifsdition of the Kirk, quhilk sett tham to farder consultation. Ther was Mr Patrik Adamfone, presented to the bischoprik of St Andros; and being inquiryrit, in the publict Assemblie, giff he wald receane that bischoprik, he answerit he wald receane na office iudgit vnlawfull be the Kirk; and as to that bischoprik, he wald na wayes accept of it without the advyfs of the Generall Assemblie. And, neuertheles, or the nixt Assemblie, he was seasit hard and fast on the bischoprik, wherby all gossoprie ged vpe betwin him and my vncl Mr Andro. Ther was at Court then, Captin Mongumerie, a guid honest mau, the Regents domestic, wha market an accustomed phraze of Mr Patriks in his doctrine; "The prophet wald mein this." And whow soone he saw Mr Patrik gripe to the bischoprie, he cryes out amang his companions:

“For als oft as it was repeated be Mr Patrik, ‘The prophet wald mein this,’ I vnderstod never what the *profit* meins whill now,” quod he.

To mak the Assemblée lyk the better bathe of the presenter and presented, the Regent directs his minister to the Assemblée, schawin he had receavit a letter from the Quein of Eingland, informing his grace that the Princes of Germanie war to keipe a Generall Convention at Magdeburg, for ratefieng of the Auguftan Confeffion, whar wald be present lernit Commiffionars from all Protestant princes; and that hir Ma^{tie} was to fend, requyring him to do the sam. The Regents grace, therfor, defyrit the Assemblée to nominat the perfones, and he fould mak prouifion. The Assemblée uominat Mr Andro Meluill, Mr Alexander Arbuthnot, and Mr George Hay; bot when ther was an appeirance of the bifchoprie, the ambaffadrie fealit.

Mr Patrik taking him to the bifchoprie, the fuffragantes roun is filled atteanes be Mr Dauid Cuninghame, wha leived Glasgw and the guid caufe, and becomes the Regents minister, bot with a curs accompaning him; for he haid never that wealthe nor eftimation efter quhilk he haid befor, whowbeit within a yeir advancit to the bifchoprik of Aberdein; and nocht onlie fa, bot became, foone efter the Erle of Mortons execution, an of the [maift] miferable wretches in all the weft country, lyand debochit and out of credit, in a cot hous, himfelf at the an fyde of the fyre, and his cow at the vther. Thus God curfed that bifchoprie of his; but as for Mr Patriks, we will haiff mair ado with it heirefter.

This yeir, in the wintar, appeired a terrible Comet, the ftern wharof was verie grait, and proceeding from it toward the eft a lang teall, in appeirance, of an eall and a halff, lyk vnto a biffom or feurge maid of wands all fyrie. It reafe nightlie in the fouth weaft, nocht aboue a degrie and an halff afcending aboue the horizon, and continowed about a fax oukes, or twa monethe, and piece and piece weir away. The graitteft effects wharof that out of our countrey we hard was a grait and mightie battell in Barbaria in Afric, wharin thrie kings war flean, with a hudge multitud of peiple. And within the countrey, the chafing away of the Hamiltones: For whowbeit the Regent, foone efter the taking of the government vpon him, maid a law of obliuion; yit the Hous of Mar consentit nocht therto, thinking the young king, whom they haid in keeping, could neuer be fure fa lang as the Hamiltones keipit thair rounes, and therfor maid a Read againft them the sam fummer, wherby the Lords of Arbrotte and Pasley, with the fpécialles of thair friuds, nanlie, sic as war giltie of the guid Regents murthour, fled away in Eingland. The Caftell of

Hamilton, keipit a whyll be Arthour of Mirritoun, was takin and demoliffed to the ground, and the said Arthour execut at Stirling in my fight, wha died verie penitentlie and weill, to my grait edification ; being the first execution that euer I saw, except of a witche in St Andros, against the quhilk Mr Knox delt from pulpit, sche being fet vpe at a pillar befor him : Lyk as I haiff hard the sam maist notable seruant of God almost ordinarlie threttin these Hamiltones maist ferfullie for the murder of the gud Erle of Murray, Regent. The Lord Arbrothe married the Countes of Cassels, sistar to the Lord Glammes then chancellor, wharby he gat tolerance for a schort tyme. But the winter befor the said chancellor being cut of at Stirling, in the summer following he was fean to flie away. The minister of Hamilton, Mr Jhone Davidstone, a guid man, haid admoniffed and thretned that Castell for ryot, hurdome, &c. and saw in a vision, as I hard him record, a grait arm, with a sword in the neff, standing aboue the Castell, quhilk, with swift force striking down vpon it, did overthrow the sam to the ground, and thereafter coming down throw the wood and town, did spoile and hurt the sam.

1577.—The year following, 1577, the Generall Assemblie conveined at Edinbruche in October, whar the heades of the polecie war ordeanit to be drawin in conclusiones, and certean breithrer appointed to gather togidder the trauelles of the breithring from all partes, and digest and put the sam in ordour, drawing tham in certean propositiones for breuitie.

At that Assemblie, Mr Patrik Adamstone is fund to haiff intrufit himselff in the bischoprik of St Andros against the actes and ordinances of the Kirk, and therfor ordeanit to be proceedit against be his Synodall. Bot, as he was wounderrull craftie, he offerit to ley down all, at the feit of the breithring, and be ordourit at the pleasure of the Assemblie whow soone the sam war throuche and at a point with the mater of the polecie ; and sa with fear promises, drifted and pat aff till he gat his tyme.

About the end of that sam October, ther was an vther Assemblie haldin at Edinbruche, at the quhilk the heids of the polecie war reported, digest in order. They war ordeanit, efter renising, to be put in mundo, and presented to the Regents grace ; and certean breithring nominat to confer with his grace theranent, and a dyet sett at Stirling for the sam.

During all these Assemblies and ernst endeours of the breithring, the Regent is often requyrit to giff his prefence to the Assemblie, and fordar the cause of God ; bot nocht onlie in effect refuses, bot vses grait thretning against

the maift zelus breithring, fchoring to hang of thame, vtherwayes ther could be na peace nor ordour in the countrey. Sa, euer refifting the wark of difcipline in hand, bure fordwart his bifchopes, and preffed to his iniunctiones and conformitie with Eingland; and, but queftion, haid fteyed the wark, giff God haid nocht fteired vpe a faction of the nobilitie againft him, wha maid a grait convocation at the Fall kirk, and haid almoft com to fraks, giff the Einglis Ambaffatour, a guid, godlie man, and lover of our nation, Mr Robert Bowes, with the Chancellars guidnes and wefdome, haid nocht fteyit for taking ordour; wherwith a Convention was fett in Stirling of the Efteates, and the breithring nominat and apointed be the Affembly weating on, fell out that vn-happie murdour of that lerned and guid noble man, Lord Glammes, Chancellor, flean in a tumult be a fchot of a piftolet in the head.* Whom when God had fa taken away from the Regent Mortoun, his contrar faction drawes a draught at ames to caufe the King, now about fourtein yeirs of age, to tak the government in his awin perfone; wharby Mortoun is compellit to go to the Market Crofs of Edinbruche, in folemne maner, and giff ower his Regentfchipe, and all publict adminiftration of the realme.

This Regent Erle of Mortoun was a man ever caft vpon the beft fyde, and did honeftlie and stoutlie in the caufe. He lowit Mr Knox whill he was alyue. At his deathe and buriall he gaiff him ane honorable testimonie, "That he nather fearit nor flatterit anie fleche;" and, efter his deathe, was frindlie to his wyff and childring. He was verie wyfe, and a guid Justitiar in adminiftration. His fyve yeirs war eftimed to be als happie and peaceable as euer Scotland faw. The name of a Papift durft nocht be hard of; ther was na theiff nor oppreffour that durft kythe. Bot he could nocht fuffer Chryft to reing frielie be rebuking of finne, bot maid oppofition to the miniftrie of Edinbruche in publict place; nor, be the right government of his Kirk be the Prefbyterie of his lawfullie callit pafors and eldars, mislyked the Affemblies Generall, and wald haiff haid the name therof changit, that he might abolifhe the previlage and force therof. Wharvnto my uncle, Mr Andro, fpecialie opponit himfelf, and therby, and for the bifchopes, incurrit his fpeciall indigna-

* Mr Andro maid vpon him this Epigram:—

*Tu, Leo magne, iacis inglorius; ergo manebunt
Qualia fata canes? Qualia fata fues?*

*Sen lawlie lyes thow noble Lyon fyne,
What fall betyde behind to dogges and fwyne?*

tion, and therabout first discordit with Mr David Lindsay, to whom he was counounlie contradictor, saying that Maister Knox haid commendit him to the Court all his dayes; that he was a guid mid man, and maker of brues amangs men, bot fould nocht haiff place betwix God and man. Yit in effect the said Mr David keipit honest in the cause of the discipline till it was concludit, and efter. He fought to insinuat himselff, efter the leying down of his Regentrie in the Kings fawour and sum Counfallours, be twa things in speciall that concernit the Kings weill and the realmes. Ane, that the King might be a frie king and monarche, haiffing the rewell and power of all Esteates, quhilk the Kirks Generall Assemblie empeared. Ane vther, to be conform with Eingland in the Kirks polecie; to haiff bischopes to rewill the Kirk, and they to be answerable to the King, and sa the frie preatching repressed. With this, he was wouderfullie giffen to gather gear, therhy, as he said, to inritche the King withall. Thir things, whowbeit humblit, yit he amendit nocht, bot keipit out his course till he might do na mair, and then glorifiet God, as in the awin place falbe declarit.

This yeir, in the summer, God brought ham Mr Thomas Smeton, a man of fingular giftes of lerning and godlines, a grait benefit to his kirk, and speciall blessing of my guid God, for me in particular.

1578.—The Generall Assemblie couveinit at Edinbruche in Apryll 1578, in the Magdalen Chapell.* Mr Andro Meluill was schosin Moderator, whar was concludit, That Bischopes fould be callit be thair awin names, or be the names of Breither, in all tyme coming, and that lordlie name and autoritie banished from the Kirk of God, quhilk hes bot a lord, Chryst Jesus. Also the haill heids of the polecie, put in propositiones, and sett in ordour, war rated and allowit, except a litle of the Diaconat to be farther advysit. Item, That na bischope fould be elected or maid thereafter, nor na minister consent therto, vnder the pean of deprivation. Item, The leat murdour of the Lord Glames, Chancellor, regreted; and for that blud and vthers, for the Kings prosperus government, vndertaken newlings in his awin persone, and for the guid acceptation of the wark of the polecie and discipline of the Kirk, now concludit, and to be presented to his Ma^{tie} and Counsall, ther was a generall fast concludit to be zeal uflie keipit throwout the land.†

* At this Assemblie war a number of questiones giffen in from Court be Alexander Hay, Clark Register, and the answers therof crauit at diuers Assemblies thereafter, for the Courtes effect.

† When the Assemblie haid concludit the discipline, diuerse of the breithring, as namlie, Mr

The Assemblie thereafter conveyed at Stirling in July that sam yeir, wherin the form of conclusion, as in all the former Assemblies, sa in that, was, That the Kirk, all in a voice, hes concludit the haill articles and propositiounes of the buik of the polecie of the Kirk, to be conform to the Word of God, and meit for the Esteat of the Kirk in this land; and ordeanes the sam with a supplication, to be presented to the Kings Ma^{tie}. The quhilk was done, and his Hienes gaiff a verie comfortable and guid answer theranent, nominating certean of his Counfall to confer with the breithring appointed be the Kirk thervpon.

That yeir my vnkle dedicat to the King his CARMEN MOSIS, with certean Epigrammes, and a chap. of Job in vers, quhilk put all men in hope of graitteir warks; but partlie his grait occupationes and distractiones, partlie, as he wes wount to say, *Scribillantium et scripturientium turba*; and cheiflie that he thought the tyme maist profitablie bestowit in doing, teatching, and framing of guid instruments for the meantenance of the treuthe and wark of the ministerie and scholles, moved him to neglect wraitting, except of verses and epigrammes, as his humour and occasiones moved him; wharof he hes in his peapers a grait number, and nocht a few, as *Carmina Sybillina*, lost. Bot for commendation of thrie notable verteus in him, thrie things amangs manie ma I man recompt:—Interpretation of Dreanes, Patience, and Heroic Stoutnes.

The Collage haid monie playes in law depending that yeir, and Mr Piter Blakburn was æconomus and special actor; yit because the æstimation of Mr Andro was graitteir, he desyrit him at certean perempter dyettes to be present in Edinbruche. For sic a dyet being to go to Edinbruche, Mr Piter comes in to his chalmer in the morning, heavie and grim lyk. Being inquiryt be the Principall what ealed him, he answerit, “I haiff dreamed an vnfall dream, and I am sum thing solist efter it.”—“What is it?” sayes he. “Methought we

Andro Meluill and Andro Hay, desyrit the sam to be subferyvit be the haill breithring. To the quhilk Mr Patrik Adamson answered, “Nay—we haif an honest man, our Clark, to subferyue for all; and it war to derogat to his fathfulness and estimation gif we fould all fenerallie subferyue.” “Weill,” sayes Mr Andro Hay, “gif anie man com against this, or deny it heirefter, he is nocht honest.” And to Mr Patrik he said, befor thrie or fower, “Ther is my hand, Mr Patrik; gif yie com against this heirefter, consenting now sa throwlie to it, I will call yow a knaue, and it war never sa publictie.” Mr Patrik receaves the conditioun: Bot at the presenting of the conclusiones befor the Regent and Counfall, the Regent askes Mr Patrik gif he haid assented therto. He denyit it, and that he haid refust to subferyve it. Whervpon the said Conclusiones of Discipline war refused be the Counfall. The cause wharof, when Mr Andro Hay haid inquiryed at dineris honorable Counsellars, they leyed the wait on the said Mr Patrik, wha coming by in the mean tyme, Mr Andro Hay takes him be the hand befor the said Counfallour, and dispytfullie to his face sayes, “O knaue, knaue! I will croun thee the knaue of all knaues!”

war fitting at our Collage burde, and a cap full of barmie drink befor ws. I huiked to the cap, and I thought I faw a read headit tead lope out of it, and craled vpe vpon the wall, the quhilk I percewed and dang down, and tramped vnder my feit; and as I turned, I faw an vther lope out also, quhilk, whowbeit I followed, it gat away in a holl out of my fight."—"Be nocht solift," sayes he, "Mr Piter; I will interpret your dream, and warrand the interpretation trew, for a pynt of wyne?"—"For futhe," sayes the vther, "and it be guid, a quart."—"The Collage burd and cap is our Collage leiving, into the quhilk twa read nebbit teades hes intrufit thamselff. They ar the twa read neafed compeditours of our Collage, against the quhilk yie haiff presentlie the actiones, viz. Jhone Grame, the first whom yie persewing at this dyet, clim als weill as he will on the wall of the law, yie fall ding down and owercome. The vther is the read faced Commiffar, Mr Archbald Beaton, wha be some wyll fall eschew presentlie, and win away. Assure thyselff, man, thow fall find it fa." Mr Piter lauches, and sayes he was worthe the wyne, whow euer it was, for the twa men war verie read and tead lyk faced for ploukes and lumps. And in deid it cam fa to pass, for they brought hame a notable decreit of reduction of a few of the freires yeard against Jhone Grame; and the vther, by moyen and ernest solistation, gat the action delayit, and brought to arbitrimnt.*

Now for his patience, whowbeit he was verie hat in all questiones, yit when it twitched his particular, no man could crab him, contrair to the comoun custome, as amangs manie vther, I marked this.—My Lord Hearife haid a fone in the Collage named Jhone, wha was drawin away from his studies and ordour be funn young men of the town, namlie, a burgeis air named Andro Heriot. The principall calles for Jhone, and reproving him, sayes, "What? hes my Lord your father send yow heir to spend your tyme with debauchit perfones of the town," &c. This was tauld Andro Heriot, wha, partlie of in-temperat disposition, and partlie, as was supposed, be the Collage mislykers

* I haiff also marked manie experiences in him of wonderfull figacitie and smelling out of mens naturalls and dispositiones, fa that tho sum haid bein never fa fair farrand and curteus, he could nocht gif tham a guid countenance nor word; quhills, indeid, wald proue ill men. Vthers, altho nocht of fa guid appeirance, he wald lyk of, and be barlie with, wha wald prone weil. Of bathe the fortes I could racken diuers be nam and founnam, but it is nocht expedient; onlie an I can nocht omit, wha about this tyme was ordeanit be the General Assemble to be tean ordour withall be the Synod of Glasgw for deserting of his ministerie; wha be his fear ciuill facions fund favour with all except Mr Andro, wha, delling scharplie with him for his defertion of the ministerie, gat this answer:—"I will nocht profes pouertie."—"O then," sayes Mr Andro to him, "yow will deny nocht onlie the ministerie, bot also trew Christianitie." This man was Mr Jhone Coluin, first apostat fra the ministerie, and syne fra trew Christian religion to foull Papistrie.

fired vpe, cam to Mr Andro, the Principall, a day efter fermont, coming out of the Kirk, haiffing all his schollars and Regents at his bak, and quarrels him schamfullie with manie thows and lyes, continowing from the Kirk alnaist down to the Collage, quhilk is a grait space, yea, with sword about him, with menassings and brawles; but Mr Andro verie patientlie and meiklie answers never a word bot "God facher, what hes muvit yow, yie neid to boist? We ar ma nor yie." The schollars war out of thair wittes, and fean wald haiff put hands on him, bot he rebuked tham in sic fort that they durst nocht steir. As for myself, for als patient as I am called, I doucht nocht suffer it, bot withdrew myself from him.

Within a schort space efter, the said Andro contractes a fiver, of the quhilk he died; and a day or twa befor, he send for the Principall, wha glaidlie cam and visit him; wha, with grait remorse, confessit his offence, and commendit the vthers grait patience, saying, "That he haid win a graitte vtorie of him, nor giff he haid sufferit his schollars to ding out his harnes;" and oft tymes embrasing and kissing him for the sweit confort he bestowed on him, being sa vnworthie, cryed ay for him sa lang as the breathe was in him; and sa gaiff vpe the ghaist, being a lustie youthe in his mide age.

The young man, Jhone Maxuell, partlie eschewing discipline, and partlie, as was supposid, caried away be the cownfall of Papists, (for he haid gottin euill groundes therof, and all his fathers hous, be Mr Gilbert Broun, Abbot of New Abey,) left the Collage, and abad in the town. Bot whowsoone the Lord Heres, his father, hard of it, he cam to the town, scharplie rebuked his sone, and brought him to the Collage, efter he haid lowinglie and maist curtellie delt with the Principall, causit the haill maisters and disciples convey in the verie clos of the Collage, and ther, in presence of all, austerlie commandit his sone to sitt down vpon his knees, and humbly offer himself to what fort of discipline the Principall of the Collage and his Regent (against whome cheiffly he haid bein refractar,) wald put him to. The young man obeyit humbly, and the Principall lifted him vpe be the hand efter promise of amendiment; and efter reconciliation he enterit him to his Regent againe, humbly presenting to him a piece of golde. What that Lord Heres was vtherwayes I leaue it to the Cornicle; bot in this he left a notable exemple to all noble men and fathers to follow.

For foward verification of his grait patience, because he wald sein verie hat and impatient: At our table, comounlie at mealles and efter, was movit be him sum question of philosophie or artes, namlie, for this end to schaw that

Aristotle could er, and haid erred, contrar to the S. Andros axiom, Absurdum est dicere errasse Aristotelem. Mr Piter Blakburn, our coleg, was a bitter propugnar of Aristotle; a verie guid and lerned man, bot rud and carlisfe of nature; and when he could nocht bear out his defence be reafone, he wald do it be coler and invection vpon the persone of Mr Andro, that he was arrogant, proud, and full of his awin fence; but when it cam to that the argument feassed, for the Principall never spak a word mair. And be this form of doing he wan Mr Piter from monie, bathe wrang opiniones and evill fasones; for the guid, honest harted man, frie from his coler, eschamed of himselff, amendit himselff. And this I marked euer to be Mr Andros maner: Being sure of a treuthe in reasoning, he wald be extream hat, and suffer na man to bear away the contrar; bot with reafone, words, and gesture, he wald carie it away, caring for na persone, whow grait foeuer they war, namlie, in maters of religion. And in all companies, at table or vtherwayes, as he vnderstood and tuk vpe the necessitie of the persones and mater in hand to requyre, he wald frielie and bauldie hauld thair eares fow of the treuthe; and tak it as they wald, he wald nocht ceas nor keipe silence; yea, and nocht onlie ance or twyse, bot at all occasiones, till he fand tham better instructed, and sett to go fordwart in the guid purpose. And verelie be lang experience I haiff knawin him to haiff done as mikle guid in sic conferences and meittings as be his publict doctrine; for sic as war willing to vnderstand in sa doing, he pleasurit tham mair and mair; and sic as wer nocht, he suffered never to rest till he ather brought tham from ther contrarie mynd, or els discouered a perversis disposition against the treuthe. Giff he haid nocht bein throuche and resolut himselff in a mater, he wald haiff heard verie patientlie and quietlie, and reasonit ther-vpon caddie and camlie aneuche till he war fullie resolut, and fand his grounds sure. But for his awine particular, in persone, gear, or fame, I knew him never hard in publict with anie man to this houre.

Now for his heroic courage and stoutnes:—The Regent, seeing he could nocht diuert him [be] benefites and offers, he calles for him a day indirectlie, and, efter lang discoursing vpon the quyetnes of the cowntrey, peace of the Kirk, and advancement of the Kings Ma^{ties} Esteat, he braks in vpon sic as war disturbers therof be thair conceats and owerfie dreames, imitation of Geneu discipline and lawes; and, efter sum reasoning and grundes of Gods Word al-leagit,* quhilk irritat the Regent, he braks out in coler and boisting:—“ Ther

* This Regent objected against the General Assemblée, That it was [a] convocation of the Kings

will never be quyetnes in this countrey, till halff a diffone of yow be hangit or banished the countrey.”—“Tufhe, fir,” sayes Mr Andro; “Purpuratis tuis ista minitare mihi, idem est humi an subline putrefcam: Domini est terra. Patria est vbicunque, est bene. I haiff bein ready to giff my lyll whar it was nocht halff fa weill wared, at the pleasour of my God. I leived out of your countrey ten yeirs as weill as in it. Let God be glorified, it will nocht ly in your power to hang nor exyll his treuthe.” Monie sclyk hes he hard, and for me reported in mair ferfull form; bot for all nevir iarged a iot ather from the substance of the cause, or forme of proceeding therein. Bot a piece of storie I man report, steirit vpe in particular against him in my persone.

The Lord Boid was grait with the Regent, and haid a cusing in our Collage, named Alexander Boid, a youthe of a grait spreit and ingyne, bot verie commerfom and refractar. He haid playit the companion wickedlie with the maister in the grammar school, and sic lyk with the first regent the first yeir of his course in the Collage. The nixt yeir he comes to me: At his entrie I delt with him fearlie, and besought him to be weill conditioned, and he sould find na thing in me bot speciall courtesie and affectione; bot giff he sould preafs to misfuse me, and mak trouble as he haid done to his maisters befor, for als meik as I seimed he wald find me scharper nor anie he haid delt with. Vpon this premonition he continows halff a yeir as guid a bern as was in the seage. Till taking occasion of Mr Thomas Smetones companie, in the quhilk I mikle deltyed, I past with him to Edinbruche to fetch the lam his wyff; and befor my going, I tuk exact ordour with my schollars, inioyning large tasks to tham, and appointing of censurers and deleattors of all ther behaiour. Coming ham again, I fand the said Alexander often deleated in grait faultes, namlie, absenting himself from the kirk, and playing the loun on the Sabbath. I begin to deall with him in words; he disleanes and vilipends with misbehaiour in words and countenance; I command him to correction—he rebelles: to be

leiges. Mr Andro answerit, “That Chryst and his Apostles war giltie of that cryme, wha conveinit with houndrethes and thowfands, taught tham, and governed without anie leine of the magistrat; and yit did all dewtie to Cæsar, and bade gif him that quhilk was his.” Item, Mr Andro alleaging a place of the Actes to the said Regent, the Regent sayes, tantinglie, “Read yie euer of sic an Act as we did at St Jhonstoun?” Answeres Mr Andro: “Gif yie be escheamed of that act, Chryst wilbe escheamed of yow.” The Reformatioun of Relligioun in Scotland was don as the men in the Gospell, wha, bringing a man seik of the palsey, careid be fourfome in bed, brak the houfs aboue whar Chryst was, vnasking leine of the gudman and maister therof, for the grait desyre quhilk they haid to com to Chryst for the mans helthe. Yit Chryst fand na fault therwith, bot seeing thair fathe, approued the sam, and healed the man. Sa throw zeall the kingdom of Heavin suffered violence at the beginning, and men sought to com to Chryst, without asking leine of King or Cæsar.

fehorth, I wald nocht be deforcit ; and he gat his deat peyit, bot indeid far within his demearit. He sittes down in a nuk fra my sight, and whill I was teatching my lessone, he takes his pen and ink horn, and striks himselff on the face and neas till effusion of bluid ; he ryves his buik, and dightes his neas with the leaves therof, and drawes the bluid athort his face, and spots his clothes with the saming ; and incontinent efter the lessone, rinnes out of the Collage, and away and compleanes to his frinds he was sa misfufit crewalie be me. The principall and maisters at the bruit, and my desyre, takes tryell, and finds it as is spoken. He byds away fra the Collage a monethe, about the end wharof, on a summer evening efter supper, I was coming out of the Castell with twa of my companions, whar we haid bein visiting a guid gentleman, wha, vnbeset be twasum, haid defendit himselff notablie, being weill fensed till his dagger cas cut in pices, and brought to extream danger of his lyff, was compellit ather to slay an of tham or be flean ; for the quhilk apprehendit, he was detained in pressone in the Castell, whar we customablie visited him, and lernit of him to fence. Sa, coming from him in the kirk yeard, my sehollar lying in weat with an Alexander Cuningham, sifstar sone to the Lord Boid, wha hounds out the youthe with a baton in his hand to strik me behind my bak. Heiring the found of his feit, I turned and spak a few words, at the quhilk the boy rinnes by me and luiks for his helper, Alexander Cuninghame, wha cam with speid efter him with a drawin sword and monie bludie words. The twa that war with me saw nocht this Alexander, bot ran and tuk the boy ; sa Alexander leyes out a strak at me with the sword, quhilk, declyning my bodie a litle, I eschewed, and closing with him, I gripped his sword arm vnder my left oxter, and with my right hand caucht his quhingar, haiffing na kynd of wapen vpon myselff, and bids him stand. Withe this, incontinent my twa companions commes and finders ws ; sa my God keipit me that night, bothe from doing or receaving anie fordar harme. Coming to the Collage, I sehew the mater to the Principall, wha first commandit all the sehollars to ther bedds, perceaving tham incensit, and fearing a wark of the deuill to deboiche tham from ther studies, enter tham in blud, and wrak the wholl Collage. Yit wald nocht suffer the preparatiue to pass vntean ordour with : Vpon the morn conveines the Rector and Magistrats of the Town, according to the ordour, and cites the parties befor tham. I compeir ; the vther is contunax, and perseuers in his boft. The mater is tryed exactlie. They decern Alexander Cuninghame for his wrang to come to the place whar it was done, and ther, humble, bear futed and bear headit, to craue the Rectour, the Principall,

and me, the persone offendit, forgiffnes. This being notefied to Alexander, he malings, and vowes ther fould be graitter caufe maid or anie forgiffnes cravit. Ther na thing was noyfit fa mikle in the countrey, as the Boids and Cuninghams wald flay the maifters and burn the Collage. Bot the Principall iarget never a whit, nor movit himfelff, whowbeit füm of ws war right fleyd, but fend and reafit Letters, and fummoned Alexander befor the king and feereit counfall, wha compeired with a grait number of his frinds, thinking to boft ws fra it ; bot we cam befor the king and counfall at S. Andros, produtit the proces and decreit of the rector and bailies of Glasgw, and obtained the fäm to be ratefiet ; and the faid Alexander chargit to fulfill and obey it fic a day, or then to enter in ward within the Caftell of Blaknes. Coming ham to Glasgw, and the day approtching, our fpeciall frinds dealt with ws, namlie, the Rector, Mr Andro Hay, a man of grait moyen in the countrey, to quyt that decreit and forgiff it, feing ther was na evill done, vtherwayes he was certified it wald com to war ; for the man was neir in blod on the father fyde to the Erl of Glencarn, and on the mothers to the Lord Boid, the naturall and fafones wharof he knew, that they wald nocht fuffer ther blud fched (as they alleagit) vnreuengit. The Principall answers, “ Giff they wald haiff forgiffnes, let tham crave it humblie, and they fall haiff it ; but or that preparatiue pafs, that we dar nocht correct our fchollars for fear of baugftars and clanned gentlemen, they fall haiff all the blud of my body frift.” Sa the day comes, at the quhilk the Lord Boid comes to Glasgw, accompanied with all his frinds ; fo comes my Lord of Glencarn with his, to the number of four or fyve houndrethe gentilmen. The Principall is delt with be dinerfs interceffors nocht to prefent the place ; bot terrifie as they wald, he fayes, “ They that will go with me, go ; they that are fleyd, let them tarie.” And fa the Rector, the Principall, and I, with our fchollars at our bak, in our gowns, com to the kirk yeard, and ftude at the place whar I was vnbeftett ; the kirkyeard being full of gentlemen. giffes place. Then comes Alexander, arrayit in his beft abuiyiment, in the middes of twa gentlemen, wharof an was the eldeft brother of my fchollar, the vther his neireft frind ; and the faid Alexander, bear headit and bear futed, and offers to fulfill the decreit giff anie wald accept of it. “ Dout nocht of the acceptation,” answers the Principall, “ we are heir readie.” And fa the faid Alexander, in prefence of all his frinds, to bear him witnefs, recited the words of the decreit, and obeyed conform to enerie circumstance. The quhilk, when the gentilman faw, wha, for the maift part, knew nocht for what caufe they cam, luche him to fkornt, fpendit thrie or four hounder mark

in the town, and returned, as they confessit, graitter fulles nor they cam a field.

Now to Mr Thomas Smeton, of whom I maid mention befor.—I marked the wonderfull guidnes and providence of God towards his Kirk in this realme, wha, as first efter the blud of these martyrs, Mr George Wischart and Walter Miln, steired vpe Mr Knox to effectuat the wark of Reformation ; and taking him to his rest, fend ham Mr Andro Meluill for continuance of zeall and sin- ceiritie, with exquisit literature and knowlage, and for putting on of the coap- stean of the trew and right discipline and polecie. Sa, when the course of Papistrie begoud againe to creipe in be the alteration of the government, and Guisan Counsall entering about the King, then God plucked out from amangs the Jesuists, a wadge of thair awin timber, wherwith to rent and crofs thair deceaits. This was Mr Thomas Smeton, wha, in that iorney to Edinbruche, recompted to me the strange wirking of God with him ; this in foun :—That at the Reformation of religion, he being put from the Auld Collage of S. Andros, past to France, whare in Paris he thought mikle vpon the trew way of saluation, and be dealling of diuerfs of his acquentance, namlie, Mr Thomas Matteland, a young gentilman of guid literature and knowlage in the treuthe of religion, was brought to ken and be inclynde to the best way. Whar also he was acquentit with my vncle, Mr Andro, and Mr Gilbert Moncreiff. Yit lothe to alter his mynd wherin he was brought vpe, and fand himselff sum tyme fullie perswadit in the mater of his fathe and saluation, he thought he wald leaue na thing vntryed and esseyit pertening therto. And vnderstanding that the ordour of the Jesuists was maist lerned, halie, and exquisit in the Papistrie, he resohuit to enter in thair ordour during the yeirs of probation ; at the end wharof, giff he fand himselff fattede in his auld fathe, he wald continow a Jesuist ; and giff he fand nocht amangs tham that might remoue all the douttes he was cast into, it was bot folie to seik fordar, he wald yeild vnto that light, that God, be the ernesf dellling of his lowing frinds and companions, haid enterit him into. And sa he enterit in the Jesuists Collage at Paris, whar he fand Mr Edmont Hay, a verie lowing frind, to whom he communicat all his mynd. Mr Edmond, seing him worthie to be win to tham, and gissen to lerning and sight, directes him to Rome, and be the way he cam to Geneu, whar Mr Andro Meluill and Mr Gilbert Moncreiff being for the tyme, he communicat with tham his purpose, and cravit thair prayers. Of his purpose they could fie na guid warrand, but thair prayers they promist hartlie.

Sa, making na ftey ther, he past fordward to Rome, whar he was receavit in the Jesuists Collage gladlie. In the quhilk Collage was a father hauldin of best lerning and prudence, wha was ordeanit to tranell with sic as wer detained in preffone for religion, to convert tham; of him he cravit that he might accompanie him at sic tymes when he went to deall with these presoners, quhilk was granted to him. Be the way as they cam from the presoners to the Collage, quhilk was neir a myll, Mr Thomas wald tak the argument of the presoners, and mentein it against the Jesuist for reasonings cause, and indeid to be resolut, and the more he insisted he fand the treuthe the strangar, and the Jesuists answers never to satisfie him. This way he continovit about a yeir and a halff in Rome, till at last he becam suspitius, and therfor was remitted bak to Paris, throw all the Collages of the Jesuists be the way; in all the quhिल्s he endeworit mair and mair to haiff his douttes resolut, bot fand himself ay fordar and fordar confirmed in the veritie. Coming to Paris again, he abaid ther a space verie lowinglie interteined be Mr Edmond, till at last he could nocht bot discover himself to Mr Edmont, to whom he sayes he was alfinikle behauldin as to anie man in the world; for nochtwithstanding that he perceavit his mynd turned away from thair ordour and religion, yit he ceased nocht to counsall him frindlie and fatherlie, and suffered him to want na thing. And being a verie wyse man, he thinks to keipe Mr Thomas quyet, and nocht to suffer him to kythe an aduersar against them. Perceaving, therfor, the young man gissen to his buik, he giffes him this counsall, to go to a quyet collage, situat in a welthie and pleasant part in Lorain, whair he sould haiff na thing to do but attend vpon his buiks, whair he sould haiff all the Antient Doctors, and sic buiks as yie pleasit to reid; he sould leak na necessars; thair he sould keipe him quyet till God wrought fordar with him, vtherwayes he wald cast himself in grait danger. Thair was na thing that could allure Mr Thomas mair nor this, and therfor he resolved to follow his counsall; and taking iorney, went towards Lorain, whair be the way the Lord leyes his hand vpon him, and visites him with an extream fever, casting him in vttermaist pean and perplexitie of body and mynd. Thair he fought a maist strang and ferfull battell in his conscience, bot God at last prevealing, he determines to schaw himself, abandone that damnable societie, and vtter in plean profession the treuthe of God, and his enemies falshods, hypocrasie and craft. Sa coming bak to Paris again, he takes his leue of Mr Edmont, wha yit, nochtwithstanding, kythes na thing bot lowing frindschipe to him, and at his parting giffes thrie counsalles. 1. To reid and studie the

Ancient Doctors of the Kirk, and nocht to trow the minifters. 2. To go ham to his awin countrey ; and thriddle, To marie a wyff. From that he manifested himfelf amangs the profeffours of religion, till the tyme of the maffacre quhilk fchortlie enfewit, at the quhilk being narrowlie fought, he cam to the Engliſh Ambaſſator, Mr Secretarie Walingham, in whafe houſs lyand at Paris for the tyme as in a comoun girthe, he, with manie ma, war feaff. With whome alfo he cam to Eingland foone efter, whar he remeaned ſcholmaifter at Colcheſter till his coming to Scotland.

At his coming in Scotland, he was gladlie content to be in companie with my vncle Mr Andro, and ſa aggreit to be miniſter at Paſley, in place of Mr Andro Pulwart, wha enterit to the ſubdeanrie of Glaſgw when Mr David Cunninghame was biſchopit in Aberdein. A litle efter his placing, Mr Andro, Principall of the Collage, put in his hand Mr Archbald Hamiltones apoſtats buik, De Confuſione Calvianæ Scitæ apud Scotos ; and efter conference theranent, movit him to mak anſwer to the ſam, quhilk was publiſhed in print the yeir following, to the grait contentment of all the godlie and lernit. Mr Thomas was verie wacryff and peanfull, and ſkarſlie tuk tyme to refreſche nature. I haiff ſein him oft find fault with lang denners and ſuppers at General Affemblies ; and when vthers wer therat, he wald abſtein, and be about the penning of things, (wherin he excellit, bathe in langage and form of letter,) and yit was nocht ruſtic nor auſter, bot ſweit and affable in companie, with a modeſt and naive grautie ; verie frugall in fude and reyment, and walked maift on fut, whom I was verie glad to accompanie, whylls to Sterling, and now and then to his kirk, for my instruction and comfort. He lonit me exceiding weill, and wald at parting thruſt my head in his boſome and kis me.

He being weill acquainted with the practizes of Papiſts, namlie, Jeſuiſts, and thair deuyces for ſubuerting of the Kirk of Scotland, bathe publiclie and privatlie ceaffit nocht to cry and warn miniſters and ſchollars to be diligent vpon ther charges and buiks, to ſtudie the controuerſies, and to tak head they neglected nocht the tyme, for ther wald be a ſtrang vuſeatt of Papiſts. Alfo he was cearfull to know the religion and affection of noble men, inſinuating him in thair companie in a wyſe and grane maner, and warning tham to be war of euill companie, and nocht to ſend thair berns to dangerus partes. And finalie, Mr Andro and he, marvelouſlie conſpyring in purpoſes and iudgments, war the firſt motioners of an antiſeminarie to be erected in St Andros, to the Juſuiſt ſeminaries, for the courſe of theologie, and ceſſit never at Affemblies and Court till that wark was begoun and fett fordwart.

The Generall Assemblie convenit at Edinbruche, October 1578. Therin the noble men frequentlie convenit war desyrit to allow of the polecie of the Kirk by grait peanes and deliberation concludit, and, as they haid accepted the right and trew confession of the Christian fathe, sa of the discipline also drawin out of the word of God. They accepted therof, and promiset to meantein the sam to ther powar, except in sa far as the Kings Ma^{tie} and Counfall was nocht resolut, namlie, of the Diaconerie. Thir noble men war the Erles of Atholl, Argyll, Montrose, &c. wha haid drawin the faction against the Regent Mortoun; sa it pleast God to work.

That yeir arryvit Monsieur d'Obignie from France, with instructions and devysses from the Houfs of Guise, and with manie Franche fasones and toyes, and in effect, with a plean course of papistrie, to subuert the esteat of the Kirk new planted, bathe with trew doctrin and discipline. He brought with him an Mons. Mombirneau,* a subtill spreit, a mirrie fellow, verie able in bodie, and maist meit in all respects for bewitching of the youthe of a prince. They within few dayes insinuat thamselffs sa in fawour of the young king, that they gydit all, brought in be Mortones mislykers, bot to the wrak bathe of him and thame. Vnder thair winges crape in craftie fellowes, wha maid the reformation of relligion, and all the guid service done for the king befor, to be bot turbulent and treasonable dellying, &c.: against the quhilk the ministers of Edinbruche, lyk fathfull watchmen, maid loud and tymus warning.

1579.—The Assemblie convenit at Edinbruche in the new kirk, July 1579, to convoy the mair craftelie and quyetlie the course intendit, thair is presentit from his Ma^{tie} a letter to the Assemblie, schawing his hienes guid mynd towards the Kirk, and craving the heads of the polecie to be presented to the parliament instant, to be past therat. This was to conciliat the fawour of the Kirk, and mak Mortoun mair odius till they war stranger. Item, Bischopes and Superintendents haille removit, and commissioners from assemblie to assemblie in number sufficient for the haill realm, according to the severall provinces, placed in ther room. The bishopes ther began to withdraw thamselues fra the Assemblies, and ordour takin theranent. The reformation of the Vniuersitie of St Andros intendit, and fult maid to the Kings Ma^{tie} theranent. Presbyteries ordeanit to be erected, and that the exerceises shold be as presbyteries in the mean tyme.

* Mr Nicol Dalgles tauld me that this Monbirneas mother was a verie godlie lady, and schew grait curtesie to tham in France at Burge in Berie, and warnit tham of M. Obignies sending in Scotland, whervpon he maid aduertisment to the ministers of Edinbruche.

It was a maist pleafand and comfortable thing to be prefent at thefe Affemblies, thair was sic frequencie and reuerence, with holines in zeall at the doctrine quhilk foundit mightelie, and the Seffiones at euerie meiting, whar, efter ernelst prayer, maters war graulie and cleirly proponit; overtures maid be the wyfett; douttes reafonit and difcuffit be the lernedest and maist quik; and finalie, all withe a voice concluding vpon maters refolued and cleirit, and referring things intricat and vnclaired to farder advyfment. Namlie, it is to be noted, that in all thefe Affemblies anent the polencie, ther was nocht sic a thing as a caring away of anie point with a number of vottes, an or ma, or by a pre-occupied purpofe or led courfe; bot maters indifferentlie proponit, and efter beging light of God, and feafing the Scripture by conference and reafoning difcuffit, with large and fufficient tyme takin and diligentlie employed for that effect, all with a voice, in an confent and vnitie of mynd, determines and concludes.

God glorified himfelf notablie with that minifterie of Edinbruche in thefe dayes. The men haid knowlage, vprightnes, and zeall; they dwelt verie commodiullie togidder, as in a Collage, with a wounderfull confent in varietie of giftes, all ftrak on a ftring and foundet a harmonie. Jhone Dury was of fmall literature, bot haid fein and marked the grait warks of God in the firft Reformation, and bein a doer bathe with tounge and hand. He haid bein a diligent heirar of Mr Knox, and obferver of all his wayes. He conceavit the beft grounds of maters weill, and could vtter tham fearlie, fullie, and ferfullie, with a mightie fpreit, voice, and action. The fpeciall gift I marked in him was halines, and a daylie and nightlie cearfull, continuall walking with God in meditation and prayer. He was a verie guid fallow, and tuk delyt, as his fpeciall confort, to haiff his table and houfs filled with the beft men. Thefe he wald gladlie heir, with tham confer and talk, profeffing he was bot a buik bearer, and wald feau lern of thame; and getting the ground and light of knowlage in anie guid point, then wald he reioyce in God, praife and pray thervpon, and vrge it with fa cleir and forcible exhortation in affemblies and pulpit, that he was eftimed a verie forderfum instrument. Ther ludgit in his houfe at all thefe Affemblies in Edinbruche, for comoun, Mr Andro Meluill, Mr Thomas Smeton, Mr Alexander Arbuthnot, thrie of the lernedest in Europe; Mr James Meluill, my vncl, Mr James Balfour, Dauid Fergufone, Dauid Home minifters; with fum zelus, godlie barrones and gentilmen. In tyme of mealles, was reafoning vpon guid purpofes, namlie, maters in hand; thereafter ernelst and lang prayer; thereafter a chaptour read, and euerie man about gaiff his

not and obseruation therof: Sa that giff all haid bein sett down in wryt, I haiff hard the lernedest and of best iudgment say, they wald nocht haiff wisfed a fuller and better commentar nor sum tymes wald fall out in that exerceife. Therefter was sung a Pfahne; efter the quhilk was conference and deliberation vpon the purposes in hand; and at night, befor going to bed, earnest and zealus prayer, according to the esteat and succefs of maters. And often tymes, yea, almost daylie, all the Collage was togidder in an or vther of thair houffes; for, befor Mr James Lawfone and Mr Walter war maried, they war burdit with Jhone Durie, and efter entring to thair awin houffes, keipit exceiding guid fallowfchipe togidder.

Heir I man remember a fingular benefit of Gods prouidence and government towards me. I was then in the floure of my age, about a twa and twentie and thrie and twentie yeirs; a youug man nocht vnlowlie, and of nature verie lowing and amorus, quhilk was the proped fchot of Sathan wharby to fnare me, and spoill the haill wark of God in me. Manie lovers haid I, and sum loves also; monie occafiones, in dyvers places and fortes of perfones, and nocht of inferior rank: Yit my guid God, of his frie grace and loue towards me, a vean, vyll, corrupt youthe, partlie by his fear wrought in my hart, partlie by necessar occupation in my calling, and partlie be a certean schamfastnes of a bashfull nature, quhilk he pat in me, sa keipit me that I was nocht owercome nor miscaried be na woman, offenfiulie to his Kirk, nor greiwlle to my conscience, in blotting of my bodie. I markit befor the occasion I haid of larning to sing and play on instruments of musie in S. Andros, wharof my hart was verie desirus, bot from grait skill wher in God keipit me; far graitter and sweittar haid I in Glasgw of a gentilmans houfs in the town, wha interteined maist expert fingars and players, and brought vpe all his berns therin, namlie, his eldest dauchter, a verie pleasand gentilwoman, endewit with manie guid verteus. I haid euerie yeir sum of this gentilmans founnes my schollars, and be that occasion was hamlie in his houfs, and maist lowinglie and hartlie interteined. Affection enterit verie extreamlie betwix that gentlewoman and me, bot as God and man bathe knew, honest and cheaft; yit sic as giff my God, and the cairfull and fatherlie admonitiones and comforts of my vncle, haid nocht supplied, it haid vndone me. Manie fear battels and greiws tentationnes did my God vphauld me in, and carie me throw, and at last put in my hart a purpose to seik and vse that holie and lawfull remeid of mariage, and therin, namlie, to respect a helpe and confort for that calling, whervnto I haid adwowitz myselff. Sa be my hanting to the General Assem-

blies in Edinbruche, and takin with the godlie ordour and exerceise in the familie of Jhone Durie, and with that cairfull walkine with God I saw in him ; as also with sum appeirance of Gods face and honestie I saw in the face and fasones of the bern, being bot about alleavin or twall yeirs of age, I resolut with my God to fettle my hart ther, tak hir for my loue, and put all vther out of my hart : And this almost a four yeir befor our mariage.

1580.—The Generall Assemblie convenit at Dondie, July 1580, wharat Mr James Lawfone was moderator : The Kings Commiffionars war ther. Ther Episcopatus was vterlie abolifched, and all bruikand that office ordeanit to demit the sam, and with dew tryall to be receavit as pastors of particular congregaciones de nouo, and that vnder pean of excommunication ; and the provinciall Synods immediatlie following to put the act in execution. Item, Anent the office of Reidars, that ther is nocht sic an office in the Kirk of God as of fimple reiding ; and therfor, all Reidars to be tryed within twa yeir, and giff they haiff nocht profited sa that they ar able to exhort with doctrine, to be deposit, and that nan fould be admitted, in tyme coming, to anie benefice that could do na mair bot reid. Also manie delaciones was maid of Papifts that had flocked hame with and efter Monsieur d'Obignie, wha haid prefence and credit at Court ; wheranent the Kings ministers, Mr Jhone Crage and Jhone Dunkanson war admonifed.

At that Assemblie, Captan Robert Anstruther, father brother to the present Lard of Anstruther, wha haid fpendit his haill lyff in the warres in France, and haid attained ther to honour and ritches, moved of conscience, cam hame to end his lyff in his awin countrey, in the Reformed Kirk therin, and offerit himself as a penitent to the said Assemblie, for being sa manie yeirs present at Mefs with his maister, the King of France, knawin the ydolatrie therof, and professing the trew religion in his hart. The Assemblie remitted him to the Synod of Fyff and Presbyterie of St Andros, to be receaved in the fawour of the Kirk, as he was the wintar thereafter, and within a yeir died happellie full of dayes. He was a verie wyfe and valiant man in arnes, fpendit all his tyme in the warres with grait honour, and yit haid the hape never to fched blud with his awin hand, nor to haiff his blud fchede. He left to the pure of the congregation of Kilrinny, whare he was born, and whare he died, the founm of a thowfand marks.

That yeir was the Kings first progres and promene athort his countrey, with folemnities of entrefs in manie of his Hienes brouches ; and amangs the

reft of St Andros, whar we war for that present com from Dondie with the fupplication and articles of the Affembly, and keiping a dyet befor the Counfall about Alexander Cuninghame, in the mater mentioned befor. Whar, on a day, the gentilmen of the countrey about, haid a gyfe and farce to play befor the King: His Ma^{tie} was in the new Innes of the Abay, befor the windowes wharof, the fchow was to be maid. Grait confluence of peiple conveyned, and the place read with a fear circuit: It continowed void for the fpace of a lang houre, wither that his Ma^{tie} was nocht readie to behauld, or the playars to present thamfelues, I can nocht tell, bot, whill all ar gafing and langing for the play, in ftappes Schipper Lindfay, a knawin frenetic man, and paeffes vpe and down in the circuit with a grait grauetie, his hands in his fyde, looking verie big and hiche. The man was of a grait telyie, weill bigged, of a large face, and guid manlie countenance, all rouche with heire, his browes grait tuftes of heire, and als grait a tuft vpon the verie neb of his neafe; his look was verie reafit and hiche: Wherat firft the peiple maid a noyfe with launching; bot when he began to fpeak, he movit fic attention as it haid bein to a preatcher, and indeid, for my part, I was mair movit with it then with monie preatchings. Ther he difcourfit with grait force of fprit and mightie voice, crying vpon all of all ranks and degries to heir him, and tak exemple be him, whow wicket and ryottous a man he haid bein: what he had done and conquift be the fie, and whow he had fpendit it, and abofit himfelf be land; and what maift iuftlie for that the grait God and iudge of the warld haid brought vpon him. He haid wit, he haid ritches, he haid strenthe and abilitie of body; he haid fam and eftimation paffing all of his tread and rank; bot all was vanitie, that maid him mifken his God, wha wald nocht be mifkenned, namlie, be the hicheft. And turning himfelf to the bofs windo, whar, in the nedmaift, the Erle of Morton was ftanding gnapping on his ftaff end, and the King and Monfieur d'Obignie aboue, he makes fic application to him in fpeciall as movit him throw the hart, and was marvellus in the eares of the heirars: For myfelf, I was eftonifhed and movit to tears, heiring and feing the man. Amangs the reft, he warned him, nocht obfcurlie, that his iudgment was neir, and his dome was dichten. And indeid, the verie fam tyme was the platt a drefsin againft the Erle of Morton, na wayes knawin nor fufpected of anie in comoun. Sa that the plat leyers wald haiff fufpected a difcouerie, giff they haid nocht knawin the man to be lunatik and bereft of his wit. I market the Erle, ftanding iuft fornent him, mikle movit with this firft interlude, as ernest and nocht play, fa that during

all the sportes that followed, he altered never the grauitie of his countenance.

In the monethe of October immediatlie thereafter, the Generall Assemblie conveynet at Edinbruche. Ther bishopes callit vpon ; all war fund absent. The actes maid against them ordeanit to be put in operation. Mr Andro Meluill, fear against his will, decernit and ordeanit to transport himselfe from Glasgw to St Andros, to begine the wark of Theologie ther, with sic as he thought meit to tak with him for that effect, conform to the leat reformation of that Vniuersitie, and the New Collage therof, giffen in be the Kirk and past in Parliament. Wharvpon compulfators of horning past out against him, and Mr Thomas Smeton ordeanit to be placed in the Collage of Glasgw in his roun.

About this tyme rested happelie in the Lord, Mr Jhone Row, minister of St Jhonstoun, a wyfe, grave father, and of guid literature, according to his tyme ; wha, be information of my vncl, Mr Andro, haid first, in a Generall Assemblie, be doctrine, cleirit all the heads of the discipline, to the grait contentation of the hail Kirk ; and thereafter continowit a constant promoter therof to his end.

The vacans befor, and all that yeir, I was resolued haillelie to haiff gean to France ; bot could na wayes obtain my vncl's guid will, nor yit the guid breithrings, whase iudgments I reuerenced ; yit I haid almost prevealed till this transportation was concludit. And then, partlie moved with the low and reuerence of my vncl, whom I could nocht leane, so earnestlie desyring me to tak a part of that charge with him ; and partlie glad to be frie from the daylie labor of regenting in Philosophie, to ascend to the professioun and daylie tranell in Theologie, wharin I was blythe to spend my hail lyff, I cast away that purpose of France, and tuk me haillelie to tak part with my vncl, namlie, finding the approbation of all the guid breithring and calling of the Kirk to that purpose. Yit a benefit, quhilk I haid of that purpose, to pass in France, was the studie of the Frenche toung, wharto I was mikle giffen that yeir, and wherin, to satisfie me, my vncl helped me graittlie, be conferring with me textes of Scripture ; also sum thing of the best authors in the Frenche toung, as of Plutarches Lyves and Heliodors Ethiopie Historie, conferring the Greik with the Frenche, wherby I profited in bathe, namlie, in the right pronounciation of the Frenche langage, quhilk is hardest to attein vnto. Be quhilk occasion I tuk mikle delyt, and reade manie things in the Frenche langage.

We tuk leine from Glasgw with infinit teares on bathe fydes, fa that sic as war our mislykers befor, (wharof, except sum Boyds and that Alexander Cunningham, ther was nan,) wald haiff fean kythed frindschipe then ; and leaving Mr Thomas Smeton in the Principalls, and my cwsing, Mr Patrik Meluill, (sone to guid Roger, wha leatlie haid past his course in Philosophie ther,) in my roun, we cam to Edinbruche about the end of November, whare I fand my bern growand in grace and fawour with God and man, quhilk eased me sum what of the langour of our frinds at Glasgw.

But the grait feir and cear quhilk was in my hart of my inhabilitie to vnderdak and bear out fa grait a charge as to profess Theologie and holie tounges amangs ministers and maisters, namlie, in that maist frequent Vniuersitie of St Andros, amangs diuers alterit and displacit, and therfor, malcontents and mislykers, occupied me fa, that I behouit to forgett all, and rin to my God and my buik.

Mr James Lawfone, Jhone Dury, with the Lards of Bread and Faldown-fyde, convoyit ws to Londy, and fa with the Lard therof, to St Andros, and enterit ws in the Collage in the monethe of December, 1580. Mr Andro, principall maister, Mr Jhone Robertstone, wha haid bein lang in that Collage befor, and haid studiet sum thing in Theologie, a guid weil conditionet man, but of finall literature and giftes, and me. Mr Andro maid his preface, and enterit to the comoun places : Sa did I, and enterit to the Hebrew Grammar. Mr Jhone did as he could in the New Testament, bot was supplied therein be the Principall, wha remitted na thing of his wounted peanes.

At our first entrie, ther was a student chalmerit abon a lafted leache seller, in the quhilk fellar wrights war working, and it was full of dry timber and spealles, grait and finall. The student colling his candle in a morning, the coll falles throw the laft, and kendles the small speals lyand alangs a pleaining burde, and fa athort the houfs ; he comes out greitting and crying, quhilk, my chamber being nixt, I heir, and coming down with speid, lookes in at a window, and fies all the houfs athort in fyre, and the key of the dure could nocht be gottin. Giff I haid a dammist fear hart, God knowes, luiking for na thing bot the burning of the hail place at our first entrie, to the grait discourage and greiff of all guid men, and the ioy of the wicked, and sic as heated the wark. Wharfor, crying mightilie to God in my hart, I, with the auld portar, presses the breaking of the dur in vean ; bot it pleased God mercifullie to luik on and pitie the mater, sending the wright boy with the key onluikit for, and twa or thrie with water, wherby we quenched the fyre befor it tuk

hald of the gefts and lafting aboue ; and indeid, the houfs being fa full of dry timber and fpealles, it was a wounder to fie the fyre fa foone flokned ; and that, quhilk I thought a speciall benefit, befor anie thing was hard therof in the town, or noyse maid therabout ; bot it fank fa in my hart, that I could nocht forget nor conceill it, for danger of vnthankfulnes to God, wha fa mercifullie keipit that wark from sklander and discouragment at the first entrefes therto.

Ther was nan that welcomde ws mair nor Mr Patrik Adamfone, called Bifchope, wha reforted to our leffones, and keiped verie familiar frindschipe with Mr Andro, promifing what could ly in him for the weill of that wark. He haid takin him to the minifterie of St Andros, and teatched twyfe in the ouk exceiding fweetlie and eloquentlie ; but the Sabothes at efter noone, vaked becaufe of Mr Robert Hamiltons feiklines, wha was ordinar minifter. And therfor, at the defyre of fum of the eldars of the kirk fend from the Sef- fion, I occupied the pulpit on the Sabaths at efter noone, lyk as the Principall did oftentimes in the forenoone, in abfence of the Bifchope. Thus it pleased God, of vnfpreakable grace, to hald the monthe quhilk he haid opened, found- ing his treuthe and praife, quhilk was done with grait tentationes and mikle trembling and fear in the prefent tyme, bot now rememberit to the graitteft ioy of my hart. And thus we war occupied all the ouk in the fchoolls, and in the Kirk on the Sabothe, quhilk was my onlie releiff againft monie foolifhe thoughts and languifling cears, and held me faft vpon my God, with ernest wakryffnes, to beg his grace.

Ther was twa things that daylie ftereit me vpe to thankfulnes toward God, and ernest indewour in my calling. That an, when I lewked vpon fic as haid bein maifters and regents when I was a fchollar, now to be receavers of in- ftruction out of my mouthe, faying oft with Dauid, "Thow has maid me wyfar nor my teachers." Another, I faw a condifciple of myne, mentioned befor, Mr Dauid Elifon be name, wha was the beft fchollar of his clafs all the tyme of our courfe, and going to France with the Clark Regiftar fonnes, ther he falles in a phrenesie and daffing, quhilk keipit him to his deathe ; whom, when I beheld out of the pulpit in the fcholles, and rememberit the mercifull working of my God with mie, my breift could nocht contain my breathe nor my eis teares. Then I had the honour of him, to whome all honour apertaines, to be the teatcher of Mr Robert Rolloc, of moft worthie memorie, the He- brew tounge, wha reforted ordinarlie to my leffone and chalmer for that effect.

1581.—The Generall Assemblie convened at Glasgw in Apryll, 1581, wher-at, throw distance of place, and the new beginning of our wark in St Andros, Mr Andro thought lang nocht to be; bot at last, borrowing a guid hors from the Bischope, affhand takes iorney and keipes that Assemblie. Therin the office of Bischopes, as they war mentioned, iudged damnable. The Act of Dondie cleirliar exponit and ordeanit to be put in execution. The ordour of Presbyteries, in all prouinces, fett down, and Commiissionars apointed for establisshing of the sam. The Kings Confession, published for removing insuspition of Papistrie from the Court, fighted and allowit. This Confession is maist notable; bot because it is publick and comoun in the houffes and hands of all, I haue omitted it. Bot, namlie, the buik of the Polecie, efter almaist a ten yeirs labours, was throwlie, and in everie poinct, ratified and ordeanit to be inregistrat in the buiks of the Assemblie, and copies therof given furthe to all provinces. The quhilk, because this declyning age is beginning to forget and slipe fra, I thought guid to insert in this place, wharof the tenor followes:—

THE HEADS AND CONCLUSIONS OF THE POLECIE OF THE KIRK, 1581.

CAP. I.

Of the Kirk and Polecie therof in generall, and wherin it is different from the Ciuill Polecie.

I. CONCLUSION.

PROPOSITION 1. The Kirk of God is sum tymes larglie tean for all them that professes the Euangell of Jesus Chryst; and sa it is a companie and fellowshipe, nocht onlie of the Godlie, bot also of hypocrites professing, alwayes outwardlie, a trew religion.

2. Vther tymes it is taken for the godlie and elect onlie; and sum tymes for them wha exerceises the spirituall functiones amangs the congregation of them that professes the treuthe.

3. The Kirk, in the last fence, hes a certean powar granted be God, according to the quhilk, it vles a propre iurisdiction and government exercit to the comfort of the haill Kirk.

4. This powar ecclesiastical, is a powar and authoritie granted be God the Father, throw the Mediator Jesus Chryst, vnto sic wha hes the speciall government of the Kirk committed to them be lawfull calling, according to the Word of God.

5. The polecie of the Kirk, flowing from this powar, is an ordour or form of spirituall government, exercit be the members apointed therto be the Word of God giffen be Chryst vnto his office bearers, to be vfit for the weill of the haill bodie of his Kirk.

6. This powar is diuerellie vfit; for sum tymes it is feuerallie exercit, (cheiflie be the teachers,) sum tyme coniunctlie be mutuall consent of them that bears the office and charge efter the form of iudgment: That an is comounlie callit, *Potestas ordinis*; that vther, *Potestas iurisdictionis*.

7. Theſe twa kynds of powar hes bathe a author and ground, and a finall cauſe, bot ar different in the form and maner of execution ; as is euident in the ſpeaking of our Maiſter in the 16 and 18 of Mathew.

8. This powar and polecie eccleſiaſticall is different and diſtant in ther awin nature fra that powar and polecie quhilk is callit Ciuill, aperteinand to the ciuill government of the Comoun weill, albeit they be bathe of God, and tend to a end, giff they be rightlie vſit ; to wit, to advance the glorie of God, and to haiff guid ſubiects.

9. For this powar eccleſiaſtical flowes immediatlie from God, throw the Mediator Jeſus Chryſt, and is ſpirituell, nocht haiffing a temporall head on erthe, bot onlie Chryſt the ſpiritual king and governour of his Kirk, now in glorie within the heavines, at the right hand of his fater.

10. Therfor, this powar and polecie of the Kirk ſould lein vpon the Word immediatlie, as the onlie ground therof, and ſould be takin from the pure fonteans of the Scripture ; heiring the voice of Chryſt the onlie king of his Kirk, and therfor ſche ſhould be rewlit be his lawes alleanerlie.

11. It is a tytyle fallſie vſurpit be Antichryſt, to call himſelff head of the Kirk, and anght nocht to be attribuit to angell or man, of what eſteat ſoeuer he be, ſaving to Chryſt Jeſus, the onlie head and monarche of his Kirk.

12. It is proper to kings, princes, and magiſtrates, to be callit Lords and Dominators ower thair ſubiects, whom they govern ciuillie ; bot it is proper to Chryſt alean to be callit Lord and Maiſter in the ſpirituell government of the Kirk. Nor aught anie that bears office therin to vſurpe dominion, or be callit Lords within the Kirk, bot onlie miniſters, diſciples, and ſervants ; for it is Chryſts proper office to command and reull his Kirk vniuerſall, and euerie particular Kirk, throw his ſpreit and word be the miniſterie of men.

13. Nochtwithſtanding as the miniſters and vthers of the eccleſiaſtical eſteat ar ſubiect to the magiſtrat ciuillie, ſa aught the perſone of the magiſtrat to the Kirk ſpiritualie, and in eccleſiaſtical government and diſcipline.

14. The exerceiſe of bathe thir iuriſdictiones can nocht ſtand in a perſone ordinarlie.

15. The ciuill powar is callit the powar of the ſword ; the vther is callit the powar of the keyes.

16. The ciuill powar ſould command the ſpirituell to exerceiſe and do thair office according to the Word of God. The ſpirituell reulars ſould require the Chriſtian magiſtrat to miniſter iuſtice and puniſhe ryce, and to meantein the libertie and quietnes of the Kirk within thair boundes.

17. The magiſtrat commandit externall things for externall peace and quietnes amangs the ſubiects. The miniſtrie handlit onlie externall things for conſcience cauſe.

18. The magiſtrats handlit onlie externall things and actiones don befor men ; bot the ſpirituell reulars iudge bathe inwart affectiones and externall actiones, in reſpect of conſcience, be the Word of God.

19. The ciuill magiſtrat crawes and gettes obedience be the ſworde and vther externall meanes ; bot the miniſtrie be the ſpirituell ſword and meanes.

20. The magiſtrat nather aught to pretche the Word, miniſter the Sacraments, nor execut the Cenſours of the Kirk, nor yit preſerue anie form or reull whow it ſould be done, bot command the miniſter to obſerue the reull commandit in the Word of God, and puniſhe the tranſgreſſours be ciuill meanes. The miniſter, on the vther part, exerces nocht the ciuill iuriſdiction, but teaches the magiſtrat whow it ſould be done according to the Word of God.

21. The magiſtrat aught to aſſiſt, meantein, and fortiſie the Iuriſdiction of the Kirk. The miniſter ſould aſſiſt thair prince in all things aggreiable vnto the Word of God, provyding they neglect nocht thair awin charge be involuing themſelues in ciuill eſſeares.

22. Finalie, As ministers ar subiect to the indgment and punishment of the magistrats in externall things if they offend, sa aught the magistrats to submit themselves to the discipline of the Kirk, if they transgress in maters of religion and conscience.

CAP. II.

Of the parts of the Polcie of the Kirk, and persons and office bearers, to whome the administration thereof is committed.

1. As in the ciuill polcie, the wholl comoun weill consistes in the gouernours or magistrats, and sic as ar governit or subiects; sa, in the polcie of the Kirk, sum ar appointed to be reulars, and the rest of the members therof to be rewled and obey according to the Word of God and inspiration of his spreit, alwayes vnder that an head and gouernour, Chryst Iesus.

2. Again, the haill polcie of the Kirk consistes in thir things:—In doctrine, in discipline, and in distribution. With doctrine annexit the administration of the Sacraments.

3. And according to the partes of this diuision arysethe a thriefauld sort of officiers in the Kirk; to wit, of ministers or preachours; of elders or gouernours; and of deacones or distributars. And all these may be called be a generall word, Ministers of the Kirk.

4. For albeit the Kirks of God be reuled and governed be Iesus Chryst, wha is the onlie King, hie priest, and head therof, yit he vses the ministerie of men as a maist necessarie midds for his purpose.

5. For sa he hes, from tyme to tyme, befor the Law, vnder the Law, and in the tyme of the Euangell, for our grait comfort reased vpe men indewed with the gifts of the Spreit, for the spirituall government of his Kirk, for the exerceising and bearing of his awin powar, throw the Spirit and Word to the building of the sam.

6. And to tak away all occasion of tyrannie, he will that they sould rewell, with mutuall content of breithring and equalitie, euerie an according to thair functiones.

7. In the New Testament and tyme of the Euangell, he hes vsit the ministerie of the Apostles, prophets, euangelists, pastors, and doctors, in administration of the Word; the Eldarschip for guid ordour and administration of discipline, and the Deaconschipe to haue cure of the Kirk guidnes.

8. Sum of thir ecclesiasticall functiones ar ordinar, and sum extraordinar or temporall.

9. The office of Apostles, Euangelists, and Prophets, ar nocht perpetuall, bot serving for the first planting of the Kirk. now haiff ceasit, except when it pleasethe God extraordinarie to steire vpe sum of tham for a tyme againe.

10. Ther ar foure ordinar functiones, or offices, in the Kirk of God: The office of the Pastor, Minister, or Bischope; the office of Doctor; of the Presbyter or Eldar, and of the Deacon.

11. Thir offices ar ordinar, and aught to continow perpetuallie in the Kirk, as necessarie for the government and polcie of the sam; and na ma offices aught to be receavit or sufferit in the trew Kirk of God establisht according to his Word.

12. Therfor, all the ambitius tytles inventit in the Kingdome of Antichryst, and in his vsurped Hierarchie, quhilk ar nocht of thir fortes, togidder with the offices depending thervpon, in a word, aught to be reiected.

CAP. III.

Whom the persons that be in ecclesiasticall offices ar admitted to thair functions.

1. Vocation or calling, is comoun to all that sould bear office within the Kirk, quhilk is a lawfull way be the quhilk qualesiet perfonas ar permitted to anie spirituall office within the Kirk of God.

2. Without this lawfull calling it was neuer leifome to anie persone to middle with anie function ecclesiastical.

3. Ther is twa fortes of calling; ane extraordinar, immediatelie be God, as wer the Prophets and Apostles, quhilk, in Kirks establisshed, and alreadie weill reformed, hes na place.

4. That vther calling is ordinar, quhilk, beyde the calling of God, and inwart testimonie of guid conscience, hes the lawfull approbation and outward iudgment of men according to Gods word and ordour establisshed in his Kirk.

5. Nan aught to presume to enter in anie ecclesiasticall office without he haiff this guid testimonie of conscience befor God, wha onlie knawes the harts of men.

6. This ordinar and outward calling hes twa partes: Election and Ordination.

7. Election is the chusing out of a persone or perfonas maift habil to that office that veakes, be the iudgment of the eldarfchipe and consent of the congregation, whervnto the persone or perfonas ar to be appointed.

8. The qualities in generall requisit in all them wha sould bear charge in the Kirk, confistes in foundnes of religion and godlines of lyff, according as they ar sufficientlie sett furthe in the Word.

9. In this ordour of Election is to be efchewit, that na persone be intrudit in anie of the offices of the Kirk against the will of the congregation, over quhilk they ar to be appointed, or without the vot of the eldarfchipe.

10. Nan aught to be intrudit or put in the places alreadie planted, nor in anie rounn that veakes for anie warldlie respect. And that quhilk is called the benefice, sould be nathing els bot the stipend of the minister wha is lawfullie called and elected.

11. Ordination is the sepearation and sanctefeing of the persone elected to God and his Kirk, efter he be weill tryed and fund qualifiet.

12. The ceremonies of Ordination ar, fasting, prayer, and imposition of the hands of the eldarfchipe.

13. All thir, as they ar ordinat of God, and maid able be him for the wark whervnto they ar limited within Gods word, sa aught they nocht to pas the bounds therof.

14. All these office bearers sould haiff ther awin particular flocks, whom amangs they exerceise thair charge, and sould mak residence with tham, and tak the inspection and owerficht of tham, euerie ane in his vocation. And generalie thir twa things aught they all to respect: the glorie of God, and edifeing of his Kirk, in discharging the dewties in ther calling.

CAP. IV.

Of the Office bearers in particular; and first, of the Pastor or Minister.

1. Pastors, or bishops, or ministers, ar they wha ar appointed to particular congregaciones and kirks, quhilk they reull be the Word of God, and ower the quhilk they wache. In respect wharof,

sum tymes they are called pastors for feeding of thair flocks ; sum tym *πισκοποι*, or bischopes, because they watche over the congregation ; sum tym ministers, be reason of thair service and office ; sum tyme also presbyters, or seniores, or elders, for thair age, grauitie, and maners, quhilk they aught to haiff in taking care of the spirituall government, that aught to be maist deir vnto tham.

2. They that ar called to the ministerie, or that offer thaimselues thervnto, aught nocht to be elected without a certean flocke be assigned vnto tham.

3. Na man aught to ingyre himself, or vsurpe this office, without a lawfull calling.

4. They wha ar annes callit be God, and dewlie elected be man, efter that they haiff annes accepted the charge of the ministerie, may nocht leaue thair function.

5. The desertours sould be admonished, and, in caise of obstinacie, finalie excommunicat.

6. Na pastor may leaue his flock without licence of the Provinciall or Nationall Assemblie ; gif he do vtherwayes, efter admonition nocht obeyit, let the censours of the Kirk strik vpon him.

7. Vnto pastors of the Kirk aperteines the teaching of the Word of God, in season and out of season, publictly and priuatly ; alwayes teaching to edifie and discharge of his conscience be Gods Word prescryvit to him.

8. Vnto the pastors onlie aperteines the administration of the Sacraments in lyk maner as of the Word, for bathe ar appointed be God as meanes to teachie ws, that an be the eir, that vther be the ei and vther senses, that by haithe knowlage may be transferrit to the mynd.

9. It aperteines be the sam reason to the Pastor to pray for the peiple, and, namlie, for the flock committed to his charge, and to blis them in the nam of the Lord, wha will nocht suffer the blessing of his fathfull seruands to be without effect.

10. He aught to watche aboue the maners of his flock, that he may the better apply to tham, in rebuking dissolut persones, and exhorting the godlie to continow in holines and the feir of the Lord.

11. It aperteines to the minister, efter lawfull proceeding be the eldarschipe, to pronounce the sentence of binding and lowing vpon anie persone, according to the powar of the keyes granted to the Kirk.

12. It belanges to him in lyk wayes, efter lawfull proceeding of the eldarschipe, to solemnize the band of mariage, and blis the persones ioyned therein.

13. And generalie all denunciations that ar to be maid in the kirk, befor the congregation, concerning ecclesiastical offences, belanges to the office of the ministerie, for he is the mouth, messenger, and herald of God, betwix him and his peiple in all there effectes.

CAP. V.

Of Doctors and thair office, and of the Scholles.

1. Ane of the twa ordinar and perpetuall functiones that trauelles in the Word, is the office of a Doctor, wha may also be called a Prophet, Bischope, Eldar, or Catechisar, that is, a teacher of the Catechisme and Rudiments of Religion.

2. His office is to opin vpe the mynd of the spreit of God within the Scriptures, simple without sic application as the minister vses, to that end that the fathfull may be instructed in the right warrands of halfome doctrine ; and that the puritie thereof may abyde in the Kirk, vncorrupted be ignorance and euill opinions.

3. He is different from the Pastor, nocht onlie in name bot in diuerſitie of giftes ; for to the Doctor is giſſen the word of knowlage, to open vpe, be ſimple doctrine, the myſteries of fathe : To the paſtor the gift of weſdome, to apply the ſam be exhortation to the maners of the flockes, as oc-caſion ſervit.

4. Vnder the name and office of a Doctor, we comprehend the ordour of Scholes in Collages and Vniuerſities, quhill he bein meanteined carfullie, alſweill amang the Jewes and Chriſtians as profane nationes.

5. The Doctor being an Eldar, as ſaid is, ſould aſſiſt the Paſtor in the government of the Kirk, and concure with the eldars, his breithring, in all Aſſemblies, be reaſone the interpretation of the Word, quhill is onlie iudge in eccleſiaſtical maters, is committed to his charge.

6. Bot to preatche vnto the peiple, to miniſter the Sacraments, and to celebrat mariage, per-taines nocht to the Doctor, vnles he be vtherwayes callit ordinarie ; whowbeit, the Paſtor may teache in the Scholles as he wha les the gift of knowlage, oftentymes meit therfor, as the exemple of Policarpus and vthers does teſtifie.

CAP. VI.

Of the Eldars and thair office.

1. The nam of Eldar in the Scripture is ſumtyme the nam of age, and ſumtyme of office.

2. When it is the nam of office, ſumtyme it is taken larglie, comprehending alſweill the paſtors and doctors, as tham wha ar comounlie callit Seniors or Eldars.

3. In this our diuiſion, we call thoſe Eldars, whom the Apoſtle tytilles Prefidents or Governours.

4. Thair office, as it is ordinar, ſa it is perpetuall, and alwayes neceſſar in the Kirk of God.

5. The Eldarſchipe is a ſpirituall function as the miniſterie.

6. Eldars annes called to the office lawfullie, and hauing the gifts of God meit to exerceiſe the ſam, may nocht leaue it againe.

7. Albeit ſic a number of eldars may be ſchoſin in certean congregations, that an part of them may releiue an vther for a reaſonable ſpace, as was amangs the Leuites vnder the law in ſeruing of the temple.

8. The number of Eldars in euerie congregation can nocht be limitat, bot ſould be according to the bounds and neceſſitie of the peiple.

9. It is nocht neceſſar that all the eldars be alſo teachars of the Word, albeit cheiflie they aught to be ſic, and ſa worthie of double honnour.

10. What maner of perſones they aught to be, we referre it to the expreſs Word, namlie, the Canons wrytten be the Apoſtles.

11. Thair office is alſo, ſeueralie as coniuinctlie, to watche diligentlie vpon the flock committed to thair charge, bathe publictlie and priuatlie, that na corruption of religion or maners enter therein.

12. As the paſtors and doctors ſould be diligent in ſawing the ſeid of the Word, ſa ſould the eldars be cairfull in ſeiking the fruit of the ſam amangs the peiple.

13. It apertaines to tham to aſſiſt the paſtors in examination of them that comes to the Lords Table, and in viſiting of the ſeik.

14. They ſould be cairfull to cauſe the Actes of the Aſſembly, alſweill particular as provinciall, or general, to be put in execution.

15. They fould be diligent in admonifing all men of thair dewtie, according to the reull of the Evangell.

16. Things that can nocht be corrected be priuie admonition, they fould bring and dealeat to the Elderschiipe.

17. Thair principall office is to hauld affemblies with the pafors and doctors, wha ar alfo of thair number, for eftabliſhog of guid ordour and execution of difcipline. Vnto the quhilk affembly all men ar fubiect that remeanes within thair bounds.

CAP. VII.

Of Eldarschips, Affemblies, and of Difcipline.

1. Elderschipes or Affemblies ar conſtitut of Paſtors, Doctors, and Eldars, that labour nocht in the Word, of whom and of whafe fenerall powar has bein ſpoken.

2. Affemblies ar of four fortes, for ather ar they of particular kirks and congregationnes, an or ma, ather of a province, ather of a hail nation, or of all and findrie nationes profeſſing Jeſus Chryſt.

3. All Eccleſiaſtical Affemblies hes powar to conuein lawfullie togidder, for treating of things concerning the Kirk and thair charge.

4. They haiff powar till appoint tymes and places to that effect, and a Affembly to appoint dyet, tyme, and place for an other.

5. In all Affemblies a Moderator fould be chofin be comonn conſent of the hail breithring convenit, wha fould pray, propone maters, put in reaſoning, gather the vottes, and keipe the Affembly in guid ordour.

6. Tent fould be tean be the Moderator, that onlie eccleſiaſtical maters be handlit in Affemblies, and na melling with anie thing perteing to the Ciuill Iuriſdiction.

7. Euerie Affembly hes powar to fend furthe from them a number, an or ma viſitors to ſie whow maters ar handlit in the bounds of thair iuriſdiction.

8. Viſitation of ma Kirks is na ordinar office eccleſiaſtical in the perſone of a man; nather may the name of a Biſchope be attributit to the viſitour onlie; nather is it neceſſar to abyde alwayes in the perſone of a man, bot it is the part of the Elderschiipe to fend out qualeſiet perſones to viſeit.

9. The finall end of all Affemblies is, firſt to keipe the religion and doctrin in puretie, without errorr and corruption; nixt, to keipe comlie and guid ordour in the Kirk.

10. For this ordours cauſe they may mak certain reulles and conſtitutions aperteing to the guid behauiour of all the members of the Kirk, in thair viſitation.

11. They haiff powar alſo till abolithe and abrogat all ſtatutes and ordinances concerning eccleſiaſtical maters that ar fund noyſum or vnprofitable, and aggrie nocht with the tyme, or abuſed be the peiple.

12. They haiff powar till execut eccleſiaſtical difcipline and puniſment vpon all tranſgreffours and proude contemnners of all guid ordour and polecie of the Kirk: And ſa the hail difcipline is in thair hands.

13. The firſt kynd and fort of Affemblies, albeit they be within particular congregationes, yit they exerceiſe the powar and iuriſdiction of the Kirk with mutuall conſent, and therfor bears the nam of the Kirk.

14. When we ſpeak of particular congregationes, we mein nocht that euerie particular parochie

kirk can, or may, haiff thair awin particular elderfchipe specialie to Landwart, bot we think thre, four, ma or fewar, particular kirks may haiff a comoun elderfchipe vnto tham all to iudge in ecclesiasticall caufes.

15. Albeit it is meit that sum of the Eldars be chosin out of enerie particular congregation, to concur with the rest of thair breithring in the comoun affembly, and to tak vpe the delationes of offences within ther awin kirks, and bring tham therto.

16. This we gather of the practife of the primitiue Kirk, whar eldars, or Collages of Seniors, war constitut in cities and famous places.

17. The powar of the particular elderfchipe, is to giff diligent labours in the boundes committed to thair charge, that the kirks be kept in guid ordour, to inqyre diligentlie of naughtie and vngodlie perfones, to trauell to bring tham in the way againe, be admonition, thretning of Gods iudgments, or be correction of censours.

18. It appertaines to the Elderfchipe to tak heid that the Word of God be purlie teached within thair bounds, and Sacraments dewlie ministrat, the discipline menteinid, and the ecclesiasticall guids vncorruptlie distribut.

19. It belanges to this kynd of Affemblies to caufe the ordonances maid be the provinciales, Nationall and Generall, to be kept and put in execution.

20. To mak constitutions concerning το πρεσβυτεριον in the Kirk, for decent ordour of the particular kirks whar they govern, prouyding they alter na rewles maid be the Provinciall or Generall Affemblies. And that they mak the Provinciall Affemblies reulles to sic as they fall mak; and abolishe constitutions tending to the hurt of the sam.

21. It hes powar to excommunicat the obstinat.

22. The powar of election of tham wha beares ecclesiasticall charges, pertienes to this kynd of Affembly within thair awin bounds, being weill erected and constitut of pastors and doctors of sufficient abilitie.

23. Be Elderfchipe, or Presbyterie, is meined sic as ar constitut of Pastors, doctors, and sic as ar now called Eldars.

24. Be the lyk reafone thair deposition apertienes also to this kynd of Affembly, as of tham that teache erroneous doctrin and corrupt; that be of sklanderus lyff, and efter admonition, amend nocht; that ar gissen to schisme, or rebellion, against the Kirk; to blasphemie manifest; to symonie, and all corruption of brybes, falshode, periurie, hurdom, theft, drunkennes, flyting, feighting, worthie of punishment be the law; vsurie, danfing, and sic dissoluciones and crymes that importes ciuill infamie; and all vthers that deserues separation fra the Kirk.

25. These also, wha ar fund altogidder insufficient to execut thair charges, sould be deposit; wharof vther Kirks wald be aduertised that they receane nocht the perfones deposit.

26. Albeit, they aught nocht to be depofed, wha, throw age, seiknes, or vther accidents, becomes vnmeit to do thair office; in the quiblk cais, thair honour sould remean vnto tham, thair kirks sould meantein tham, and vthers aught to be prouydit to do thair office.

27. Provinciall Affemblies we call lawfull conventiones of the Pastors, Doctors, and Eldars of an province, gathered for the comoun esteares of the Kirk therof, quiblk also may be callit the Conference of Kirk and breithring.

28. Thir Affemblies ar constitut for weghtie maters, necessar to be intreated be mutuall consent and assent of breithring within that province, as neid requyres.

29. This Affembly hes powar to handle, order, and redrefs all things committed or done amifs in the particular affemblies or presbyteries.

30. It hes powar to depose the office bearers of that province for guid and iust causses, deferring deprivation.

31. And, generalie, thir Assemblies hes the hail powar of the particular elderschippes wherof they ar collected.

32. An Nationall Assemblie, (quhilk is our Generall of this realm,) is a lawfull Convention of the Kirks of that hail realme or nation, whar it is vfit to be gadderit for the comoun efferes of the Kirk, and may be callit the Generall Elderschipe of the hail Kirk within the realme.

33. Nan ar subiect to repeare to this Assemblie to wot therin, but ecclesiasticall perfones in sic number as falbe thought guid be the sam Assemblie; nocht excluding vther perfones that will repeare to the said Assemblie, and ther propone, heir, and reafone ourdourlie.

34. This Assemblie is constitut, that things omitted or done amifs in the Provinciall Assemblies may be redressit, and things generalie serving for the weill of the hail body of the Kirk in that realme may be foresein, intreated, and sett furthe to Gods glorie.

35. It fall cair that Kirkes be planted in places whar they ar nocht.

36. It sould preserveye the reull whow the vther twa kynd of Assemblies sould proceed in all things.

37. This Assemblie sould tak heid that the spirituall iurisdiction and ciuill be nocht confoundit, to the hurt of the Kirk.

38. That the Patrimonie of the Kirk be nocht diminisched nor abnust.

39. And, generalie, concerning all weghtie efferes quhilks concerns the weill and guid ordour of the Kirk vniuersall of this realm, it aught to interpon hir authoritie therunto.

CAP. VIII.

Of the Deacones and thair office, the last ordinar function in the Kirk.

1. The word Deacon is sum tyme larglie takin, comprehending all them that bear office in the ministrie and spirituall function of the Kirk.

2. Bot now as we speik, it is tean onlie for tham to whom the collection, and distribution, of the almes of the fathfull and of the Kirk guids does belang.

3. The office of the Deacon, so takin, is an ordour and perpetuall ecclesiasticall function in the Kirk of Chryft.

4. Of what properties and beauties he aught to be that is called to this function, we remit to the manifest Scripture.

5. The Deacon aught to be elected and called as the rest of the spirituall officers, as was spoken of befor.

6. Thair office and powar is to collect and distribut the hail ecclesiasticall guids vnto tham to whom they ar apointed.

7. This they aught to do according to the iudgment and apointment of the presbyteries and elderschips, of the quhilks the deacones ar nocht, that the patrimonie of the Kirk and pure be nocht interuerted to privat mens vfes, nor wrangfullie distributed.

CAP. IX.

Of the Patrimonie of the Kirk, and distribution therof.

1. Be the patrimonie of the Kirk we mein whatfomeuer thing has bein at anie tyme befor, or falbe in tyme coming, doted and giwen, or be confent and vniuerfall custum of countreyes professing Christian religion, appointed to the publick vse and vtilitie of the Kirk.

2. Sa that vnder this patrimonie we comprehend, first, all things gewin, or to be gewin, to the Kirk and service of God, as lands, bigings, possessiones, annualrents, and all sic lyk wherewith the Kirk is dotted, ather be donation, fundation, or mortification, or anie vther lawfull tytles, be kings, priaces, or anie inferiour persones, giwen to God and his Kirk, with the continuall oblationes of the fathfull.

3. We comprehend also all sic things, as be Lawes, Custome, or vse of Countreyes, hes bein applied to the vse and vtilitie of the Kirk; of the quhilk fort ar the Teinds, small and grait, Manfes, Gleibs, and sic lyk, quhilk, by comoun and municipall lawes and vniuerfall custome, ar possessed be the Kirk.

4. To tak away onie thing of this patrimonie be vnlawfull meanes, and convert it to the particular and profane vse of anie man, we hald it a detestable sacrilege befor God.

5. The guids ecclesiasticall, aught to be collected and distribut be the deacones, as the Word of God apoints, that they wha bears office in the Kirk may be prouydit for without ceare and sollicitude.

6. In the Apostolicall Kirk the Deacones war appointed to distribut whatfoeuer was collected of the fathfull to the necessitie of the faincts, sa that nan lakit amangs them.

7. These Deacones was nocht onlie collectors of that quhilk was gathered in maner of Almes, (as sum suppose,) bot of vthers guids mouable and vnmouable, of lands and possessiones, the pryce wherof was brought and leyit at the feit of the Apostles.

8. This office continowed in the Deacones hands, wha intrometed with the baill guids of the Kirk, ay whill the esteat therof was corrupted be that Antichryst, as the ancient Canones does witnes.

9. The sam Canones makes mention of a four fauld distribution of the patrimonie of the Kirk, wharof a part was appointed for the pastors or bishopes, for their sustentation and hospitalitie; the second to the elders and deacones, and all the clergie; the thirde to the pure feik persones and strangers; the fourt for the fabric and vphanld of the Kirks and vther effeares, namlie extraordinar.

10. We ad heir vnto the Scholles and Scholmaisters, quhilk may be weil susteined of the sam guids, and ar comprehendit vnder the clergie, to whom we ioyne the Clerks of the Assemblies, alweill particular as general, Syndics or Procrators of the Kirks effeares, Takers vpe of the psalme, with sic lyk vther ordinar offices of the Kirk, sa far as they ar necessar.

CAP. X.

Of the Office of a Christian Magistrat.

1. Albeit all the members of the Kirk be haldin euerie an in thair vocation, to advance the Kingdome of Iesus Chryst, sa far as lyes in thair powar; yit, cheiflie and namlie, Christian princes, kings, and magistrates, ar hauldin to do the sam.

2. For they ar callit in the Scriptures, Nurishars of the Kirk, forsamikle as be tham, (at least aught to be,) meantened, fosterit, vphauldin, and defendit against all that wald procure the hurt of the sam.

3. Sa it apertaines to the office of a Christian magistrat till assist and fortifie the godlie proceedings of the Kirk in all behalfs; and, namlie, to sie that the publick esteat and ministerie therof be meantened and susteined as apertaines, conform to the Word of God.

4. To sie that the Kirk of God be nocht invadit nor hurt be fals teachers, or hyrlings, nor the roumes therof occupied be dum dogges and ydle bellies.

5. To assist and meantein the discipline of the Kirk, and punishe tham ciuillie that will nocht obey the censures of the sam, without confounding alwayes the au iurisdiction with the vther.

6. To sie that sufficient prouision be maid for the ministerie, scholles, and pure; and giff they haiff nocht sufficient for auating on thair charges to support thair indigences, euen with thair awin rentes, giff neid sa requyre.

7. To hauld hand to them alswell concerning thair awin persones, saueing tham from opin iniurie and violence, as concerning thair rentes and possessiones, that they be nocht defraudit, rubbet, nor spoiled therof.

8. Nocht to suffer the patrimonie of the Kirk to be applyed to profean and vnlawfull vses, or to be deuorit be ydle bellies, and sic as haiff na lawfull function in the Kirk, to the hurt of the ministerie, scholles, and pure, and vther godlie vses, whervpon the saming aught to be bestowit.

9. To mak Lawes and Constitutionnes agreeable to Gods Word, for the aduancement of the Kirk and polecie of the sam, without vsurping vpon anie thing nocht pertaining to the ciuill sword, but belonging to the offices that ar mere ecclesiasticall, as is the ministerie of the Word and Sacraments; vsing of ecclesiasticall discipline and spirituall execution therof, or anie part of the powar of the spirituall keyes, quhilk our Maister gaiff to his Apostles and thair trew successours.

10. And altho kings and princes, that be godlie, sum tymes be thair awin authoritie, (when the Kirk is corrupted, and all things out of ordour,) place ministers and restore the trew service of the Lord, efter exemple of sum godlie Kings in Juda, (the quhilk they did be direction of prophets,) and diuers godlie Kings and Emperours, in the light of the Gospell; yit whar the ministerie of the Kirk is annes lawfullie institut, and they that ar placed in offices lawfullie callit, then all godlie princes and magistrats aught to heir and obey thair voice, and reuerence the Maiestie of the Sone of God be them speakand.

CAP. XI.

Of the present Abbuscs remcaning in the Kirk, quhilk we desyre to be reformed.

1. It is the dewtie of the godlie Magistrat to meantein the present libertie, quhilk God, of his mercie, hes granted to the preching of the Word, and the right administraction of the Sacraments within this realm, sa it is to provyde that all abbuscs quhilk as yit remeanes within the Kirk be remouit and vtterly takin away.

2. Therfor, first, the admission of men to Papistcally benefices, sic as serues nocht, nor hes na function in the Reformed Kirk of Chryst, as Abates, Comendators, Pryores, Pryoreesses, and vther tytles of Abbayes, whafe places ar now, for the maist part, be the iudgment of God, demolished and

purgit of Idolatrie, is plean abbuffon, and is nocht to receave the Kingdome of God in Chrytt amangs ws, bot rather to refuse it.

3. Sic lyk they that war called of auld the Chaptours and Convents of Abbayes, Cathedrall Kirks, and lyk places, ferue for na thing now, but to fett Fewes and Takes, (if anie thing be left,) of the Kirk lands and teindes, in hurt and preiudice therof, as daylie experience teatches, and ther-for aught to be alluterlie alterit and abolifhed.

4. Of the lyk nature ar the Deacones, Archdeacones, Chantors, Thefaurars, Chancellours, and vthers haiffand the lyk tytyle flowand from the Pape and Canon Law onlie, quhilk hes na place in a reformed Kirk.

5. Mikle les is it lawfull, that perfones amangs thir men haiff fyftein, faxtein, twentie, or ma Kirks, all haiffing charge of faulles, and bruike the patrimonie therof, ather be admiffion of the Prince, or of the Kirk, in this light of the Euangell; for it is bot mocage to craue reformation whar sic lyk hes place.

6. And albeit it was thought guid for avoiding of graitte inconvenients, that auld poffeffours of fic benefices wha embraffit the religion, fould enioy, be permiffion, the twa part of the rentes quhilk they poffeffit of befor, during thair lyff tyme; yit it is nocht tolerable to continow in the lyk abus, and giff thair places and vther benefices of new to als vameit men, or rather vmeittar, wha ar nocht myndit to ferue in the Kirk, bot leue an ydle lyff, as the vthers did wha bruiked them in tym of blindnes.

7. And in fa far as in the ordour tean at Leithe, anno 1571, it appeirs that sic may be admitted, being found qualesiet, &c., ather that pretendit ordour is against all guid ordour, or els it man be vnderftod nocht of tham that be qualesiet to worldlie effeares to ferue in the Court, bot sic as ar qualesiet to teatche Gods Word, haiffing the lawfull admiffion of the Kirk.

8. As to the Bifchope, if the nam *ἐπισκοπος* be proprie takin, they ar all an with minifters, as we befor declarit; for it is nocht a name of fuperioritie and lordfchipe, bot of office and watching.

9. Yit becaufe in the corruption of the Kirk this nam, as vthers, hes bein abbuffit, and yit is lyk to be, we can nocht allow this fachion of chufing of Bifchopes, nather of the Chaptours that ar electores of tham, to fic a fort of office as they ar chofine.

10. The trew biffchopes fould addict thamfelues to a particular flok, quhilk findrie of tham refuses; nather fould they vfurpe lordfchipe ower thair breithring and inheritance of Chryfte, as thefe men do.

11. Paftors, in fa far as they ar paftors, hes nocht the office of vifitation of ma kirks ioyned to the paftorfchipe, without it be giffen to tham.

12. It is a corruption that biffchopes fould haiff fardar boundes to vifit nor they may poffible or lawfullie.

13. Na man aught to haiff the office of Vifitation, bot he that is lawfullie chofine by the Prefbyterie thervnto.

14. The Elderfchipe, being weil eftabliſhed, hes powar to fend out Vifitors, an or ma, with commiffion to vifit the bounds within thair elderfchipe, and fic lyk, efter compt tean of tham, ather to continow or remoue them, as the Prefbyterie thinks meit, to the quhilk they falbe alwayes fubiect.

15. The temporall iurifdiction, ioynit in the perfon of a paftor, is Corruption.

16. It agreis nocht with the Word of God, that a biffchope fould be a paftor of paftores of manie flockes, and yit without a flock certean, and without ordinar teatching.

17. It agreis nocht with the Scriptures, that they fould be exeimied fra correction of thair breithers, and difcipline of the particular elderfchipe of the Kirk whar they fould ferue, nather that they

fould vsurpe office of visitation of vther kirks, nor anie vther function beyde vther ministers, bot sa far as beis committed to tham be the Kirk.

18. Heirfor, we desyre the Bischopes that now ar, ather to aggrie to that ordour that Gods Word requyres of tham, and as the generall Kirk will preserue vnto tham, nocht passing the bounds, nather in ecclesiasticall nor ciuill esseares, or els to be deposit from anie function of the Kirk.

19. We deny nocht, in the meantyme, bot ministers fould assit thair Prince, when they ar requyrit, in all things agreeable to the Word and thair calling, whither it be at Counfall, Parliament, or vtherwayes, provyding that they nather neglect thair awin charges, nor, be flaterie of Princes, hurt the publick esteat of the Kirk.

20. Bot, generalie we say, na persone, vnder whatsoeuer tittle of the Kirk, and specialie the abussit tyttils of Papistrie, as Prelattes, Convents, and Chapters, aught till attempt anie act in the Kirks name, ather in Counfall, Parliament, or without, haiffand na Commission of the reformed Kirk within this realme.

21. And be Act of Parliament, it is pronydit, that the Papistickall Kirk and Iurisdiction fould haiff na place within the sam; and na bishope, nor vther prelat, in tyme coming, fould vse anie Iurisdiction flowing fra that autoritie.

22. And again, that na vther ecclesiasticall iurisdiction fould be acknowlagit within this realm, bot that quiblk is and salbe within the reformed Kirk, and flowing therfra.

23. Sa we esteim holding of Chaptars in Papistickall maner, ather in Cathedrall Kirks, Collages, or vther conventuall places, vsurping the name and autoritie of the Kirk, to hurt the patrimonie therof, or vse onie vther act to the preiudice of the sam, sen the yeir of our Lord 1560, to be abusif and corruption, contrair the libertie of the Kirk reformed of Iesus Chryst, and lawes of this realme; and therfor aught to be annullit and reducit, and in tymes coming, alluterlie dischargit.

24. The dependances also of this Papistickall iurisdiction ar to be abolihed, of the quiblk fort ar the mingled iurisdiction of the Commissars, in sa far as they mell with ecclesiasticall maters, and haiff na commission of the Kirk therto, but war erected in the tyme of our Sovereine Lords mother, when things war out of ordour. It is an absurd thing, that findrie of tham haiffing na function of the Kirk, fould be iudges to ministers, and depose tham from thair rounes. Therfor, they wald ather be dischargit from ecclesiasticall maters, and anie melling therwith, or it wald be limitat to tham in what maters they might be iudges, and nocht hnt the libertie of the Kirk.

25. They, also, that war before the ecclesiasticall esteat in the Papes Kirk, or that ar admitted of new to Papistickall tyttils, and now ar toleratit be the Lawes of the Realme, to place the twa part of thair ecclesiasticall rents, aught nocht to haiff anie fardar libertie bot to intromet with the portion assignet and granted to tham for thair lyff tyme, and nocht vnder the abussit tytles quiblk they hade, dispone the Kirk rents, fett takes and sewes therof at thair pleasure, to the wrak of the Kirk and of the pure laborars that dwell vpon the Kirk lands, contrair to all guid conscience and ordour.

CAP. XII.

Certein speciall Heids of Reformation craued.

1. Whatsoeuer hes bein spoken of the offices of the Kirk, the feuerall powars of the office bearers, thair coniunct powar also; and last, of the patrimonie of the Kirk, we vnderstand it to be the right

reformation that God craues at our hands, that the Kirk be ordourit therto, as with that ordour quhilk is maist agreeable vnto the Word of God.

2. Bot becaufe sum things wilbe twitched in particular anent the esteat of the countrey, and that quhilk we feik principallie to be reformed in the sam, we haiff collected tham in thir heids following :—

3. First, feing the baill countrey is deuydit in provinces, and thir provinces again ar deuydit in paroches, alfwieill to Bruche as Land, and in euerie parochine a resonable congregation, ther wald be placed an or ma pastors to feid the floks, and na pastor or minister to be burdeanit with particular charge of ma floks or kirks then an alleanerlie.

4. And becaufe it wilbe thought hard to find out pastors to all the parochie kirks of the realme, alfwieill to landwart as in townes, we think, be the advyfs of sic as commiffion may be giften to be the Kirk and the Prince, paroches in landwart or small villages may be ioyned twa or thrie, or ma in sum places togidder, and the principall and maist commodius kirks to stand and be repearit sufficientlie, and qualesiet ministers placed therat; and the vther kirks nocht fund necessarie, sufferit to decay, thair kirk yeards alwayes being keipit for buriall places; and in sum places, whar neid requyres, ane parochine, whar the congregation is over grait, may be deuydit in twa or ma.

5. Doctors wald be appointed in Vniuersities, Collages, and vther places neidfull, and sufficientlie prouydit for, to open vpe the meining of the Scriptures, and to haiff the charge of faulles, and to teache the rudiments of religion.

6. As to the Eldars, ther wald be sum to be Censors of the maners, ane or ma, in euerie congregation, but nocht an Assemblie of eldars in euerie particular kirk, but in towns onlie and famous places, whar resort of men of iudgment and abilitie, to that effect may be haid; whar the Eldars of particular kirks about may conuin togidder, and haiff comoun Eldarschipe and Assemblie place amangs them, to treat of all things that concerns the congregations ower whom they haiff the owerflight.

7. And as ther aught to be men apointed to vnit and deuyde the paroches as necessitie and commoditie requyres, sa wald ther be apointed be the generall Kirk, with the assent of the prince, sic men as feires God, and knew the esteat of countries, that war able to denominat and affinge the places whar the Assemblies of particular elderschipes sould conuin, taking consideration of the Dioceises as they war denydit of auld, and of the esteat of the countries and prouinces of the realme.

8. Lykwayes as concerning Prouinciall or Synodall Assemblies, consideration war alswa to be haid, whow manie and in what places they war to be haldin, and whow often they sould conuin, aught to be referrit to the libertie of the generall Kirk, and ordour to be apointed therein.

9. The Nationall Assemblies of this Countrey, callit comounlie the Generall Assemblies, aught alwayes to be reteined in thair awin libertie, and haiff ther awin place, with powar to the Kirk to apoint tyme and places convenient therfor. And all men, alfwieill magistrats as inferiours, to be subiect to the iudgment of the sam in ecclesiastical causses, without anie reclamation or appellation to anie Judge, ciuill or ecclesiastical, within this realme.

10. The libertie of election of ecclesiasticall persones callit to bear function in the Kirk, obseruit without interrupted continouance vnto the corruption of Antichryst, we desyre to be restored and reteined within this Realm, sa that nan be intruist vpon anie congregation, ather be prince or anie inferiour persone, without lawfull election and consent of the peiple ower whome the persone is to be placed, as the practise of the Apostolicall primitiue Kirk, and all guid reasone and ordour craues.

11. And becaufe this Ordour, quhilk Gods Word and all guid reasone craues, can nocht stand with patronages and presentations to benefices, vnt in the Papes Kirk, we desyre all sic as trewlie

feires God, ernestlie to confidder, That forsamikle as the names of patronages and benefices, to-gidder with the effect therof, flowed from the Pape and cloist of the Canon Law, wharby vnmeit and corrupt perſones ar intruſit and placed in kirks haiffand curam anioarum; and forſamikle as the maner of proceeding hes na ground in the Word of God, bot repugnes flatlie to the ſaming, owerthrowing the ordour and libertie of election, they aught nocht to haiff place in the light of Reformation, and therfor, whaſoeuer will trewlie embrace Gods Word, and deſyre the Kingdome of his Sone Jeſus Chryſt to be advanced, they will alſo embrace and receaue the polecie and ordour quhilk the will of God and vpright eſteat of his Kirk craues: Vtherwayes it is in vean that they haiff professed the Goſpell.

12. Nochtwithſtanding, as concerning vther benefices and patronages therof, that hes nocht curam animarum, ſic as ar theſe altarages, prebends foundit on temporall lands, annuels, and ſic lyk, may be referuit to the ancient patrones to diſpone thervpon when they veak to ſchollars and burſaies as they are required be Act of Parliament.

13. As to the Kirk rents in generall, we deſyre that ordour to be admitted and meanteind anangs ws that may ſtand with the ſinceritie of Gods Word and practiſe of the Kirk of Chryſt.

14. To wit, that was befor ſpokin, the haill rent and patrimonie of the Kirk, (excepting ſmall patronages befor mentioned,) may be deuydit in four portiones; ane therof to be aſſigned to the Paſtor, for his interteiment and hoſpitalitie; ane vther to the Eldars, Deacones, and vther officers of the Kirk, ſic as Clarks of Aſſemblies, Takers vpe of the Pſalmes, Beddels, and kirk maiſters and keipars, ſa far as they ar neceſſar, ioyning in ſpeciall maner the Doctors and Scholles, that thair ancient foundationes may be helped whar neid requyres. The thrid portion to be beſtowit vpon the pure members of the faithfull and hoſpitals. The fourt and laſt, for reparation of the kirks, and vther extraordinar charges as ar profitable for the Kirk, as alſo for the comoun weill, as grait neid fall requyre.

15. We deſyre, therfor, the eccleſiaſticall guids to be vplifted and diſtributed faithfullie to whom they apertein, and that be the miniſterie of the Deacones, to the quhilk office properlie the collection and diſtribution therof belanges; that the pure may be anſwerit of thair portion therof, and they of the miniſterie left without care and ſollicitude; as alſo the reſt of the treaſſours of the Kirk may be referuit and beſtowit on the right vſes.

16. Giff theſe Deacones be elected with ſic qualeties as Gods Word craues to be in tham, ther is na feir that they ſhall abuſe thamſelves in thair office, as the profean collectors did of befor; yit becauſe that this vocation appeires to manie to be dangerous, let tham be obliſt, as they war of auld, to a yerlie compt to the Paſtors and Eldarſchipe; and iff the Kirk and Prince think expedient, let cautioners be obliſt for thair fidelitie, that the Kirk rents na way be delapidat.

17. And to the effect this ordour may tak place, it is to be prouydit that all vther intromettours with the Kirk rents, collector generall or ſpeciall, whither it be be apointment of the prince or vtherwayes, may be diſcharget of fordar intromiſſion therwith; and ſuſſer the Kirk rents, in tyme coming, to be hailelie intrometit with be the miniſterie of the Deacons, and diſtributit to the vſes befor mentioned. And alſo to the effect, that the eccleſiaſticall rents may ſuffice to thoſe vſes for the quhilk they ar apointed, we think it neceſſar to be deſyrit that alienationnes, ſetting of fewes or taks of the rents of the Kirk, alſweill landes as teindes, to the hurt and diminution of the auld rentalles, be reduct and annullit, and the patrimonie of the Kirk reſtorit to the auld integritie. In lyk maner, that the teinds, in tyme coming, be ſett to nane bot to the laborars of the ground, or els nocht ſett at all, as it was aggreit vpon and ſubſcryvit be the Nobilitie in the firſt Buik of Diſcipline, anno 1560.

CAP. XIII.

The Vtilitie that fall follow of this Reformation to all Eſteattes.

1. Seing the end of this ſpirituell government and polecie wharof we ſpeik, is that God may be glorified, the Kingdome of Chryſt Jeſus advancit, and all they that ar of his myſticall body may live peaceable in conſcience: Therfor we dar bauldlie affirm, that all ſic wha hes trew reſpect to theſe ends, will, evin for conſcience cauſe, glaidlie agrie and conform themſelves to this ordour, and advance the ſam ſa mikle as lyes in them; that thair conſcience being ſett at reſt, they may be repliniſhed with ſpirituell gladnes, in dewtifull obedience to that quhilk Gods Word and the teſtimonie of thair awin conſcience does craue, and reſuſing all corruption contrare vnto the ſam.

2. Nixt, we fall becom an exemple and patron of guid and godlie order to vther nationnes, countries, and kirks profeſſing the ſam religion with ws; that as they haiff glorified God in continowing in the ſinceritie of the Word hitherto without all errours, praiſe be to that grait keippar, ſo they may haiff the lyk occaſion in our converſation, when, as we conform ourſelves to that diſcipline, polecie, and guid order, quhilk the ſam Word and puritie of Reformation cranes at our hands. Vtherwayes that feirfull ſentence ſalbe iuſtlie ſaid and ſein :—"The ſervand that knows the wil of his Maiſter and does it nocht, ſalbe beatin with manie whips."

3. Mairower, giff we haiff anie pitie or reſpect to the pure members of Chryſt, wha ſa graitlie increas and multiplie amangs ws, we will nocht ſuffer tham to be lang defraudit of that part of the patrimonie of the Kirk quhilk iuſtlie belongs vnto tham. And be this order, giff it be dewlie put in execution, the burding of tham ſalbe takin af ws, to our grait comfort; the ſtreites ſalbe cleingit from the crying and murmuring of tham; as we ſalbe na mair a ſklander to vther nationes as we hithertils laiff bein, for nocht takin ordour with our pure, and cauſing of the Word quhilk we profeſs to be euill ſpokin off, giſſing occaſion of ſklander to the enemies, and offending the conſcience of the ſimple and godlie.

4. Beſyde this, it ſalbe a grait eaſe and commoditie to the comoun peiple in releiving of thair burdings, and vphaulding thair kirks for thair inſtruction and faulles helthe, and reſidence of God amangs tham; as alſo for the ſaſtie of ther bodies in biging and haulding vpe of briggs and vther publick warks, for the comelines and polecie of the countrie; alſo ane eaſe to the laborars of the ground in payment of thair teinds, and all vther things wherinto they haiff bein hithertils rigurouſlie handlit be theſe fals callit kirk men, thair takſmen, ſutters, and extortioners.

5. Finalie, to the King Ma^{tie} and hail comoun weill, this profit fall redounde, that the curſe of ſacrilage, (quhilk wounderfullie eates vpon and consumes all that auld luk and welthe in the patrimonie of his croun and rents, guid and gear of all his leiges,) being remouit, the Lord fall bliſs all in ſic fort as ther ſalbe na want, bot plentie and ſtore of all guid things. The Lord wil open the heavines, the erthe and ſie fall giff thair incres, and all ſalbe ſatiſfeit with abundance. And when the ordinar neceſſarie eſſeares of the Kirk, ſcholles, and pure, ar ſatiſfeit, the ſuperplus being collectit and put in the theaſors of the Kirk, may be profitable employed and liberalie beſtowit vpon the extraordinar ſupport of the eſſeares of the Prince and Comoun weill, and ſpecialie of that part of the Kirk rents quhilk is apointed for the reparation of the kirks and fabric therof.

6. Sa we conclud, all being willing to apply themſelves to this order, the peiple ſuffering themſelves to be rewlit therby, the Prince and Magiſtrats themſelves nocht being exeimit; and they wha ar placed in eccleſiaſtical eſteat, rightlie rewling and goveroing, God ſalbe glorified, the Kirk adified, the bounds therof enlargit, Chryſt Jeſus and his Kingdom ſett vpe, Sathan and his ſub-

uertit, and God fall dwell in the middes of ws, to furnife all guid and keipe from all euill, in his Sone the Lord Iesus; wha, with thair eternall sprit, abyds holie and bleffed for euer. AMEN.

ENDS THE CONCLUSIONS OF THE POLECIE.

In the yeir 1580, in the wintar, brak out a notable effect of Monsieur d'Obignies course and coming in Scotland. For the King, sitting at Counfall a day with his nobles, amangs the quhilk the Erle of Mortoun last Regent was, in comes Captean James Stewart, a brother of the house of Ochilttrie, advancsit in creadit of Court be d'Obignie, and maid Captean of the Kings Gard, quhilk of new was then tean vpe, and fallin down on his knies, accused the Erle of Mortone of hie treasone: Wharvpon the said Erle was incontinent committed to warde in the Castle of Edinbruche; the Erle of Angus, his cufing, chargit to ward benorthe Tay, with certean cheiff men of that nam. And thereafter Mortoun was transported from Edinbruche to Dumbartane, whar he remeaned till the monethe of May. In the mean tyme his landes and gear war disponit to Mon. Obignie, maid and called then Duc of Lennox; fa of a noble and ritche prince as ever governde in Scotland, he becam a pure presoner, wha skarfle haid to furnife his necessitie. In the monethe of May he was brought till Edinbruche, and keipe in Robin Gurlayes house, with a band of men of wear; and the verie dayes of his puting to affys and execution, I hapned to be thier in Edinbruche, and hard and saw the notablest exemple, bathe of Gods iudgment and mercie, that to my knowlage ever fell out in my tyme. For in that Tolbuthe, whar oftentimes, during his government, he haid wryfted and throwin iudgment, partlie for gean, wharto he was gein, and partlie for particular fawour, was his iudgment owerthrowin, and he, wha aboue anie Scottinan haid maist gear, frindschipe, and clientell, haid nan to speak a word for him that day, bot the graittest part of his affysars being his knawin vnfreinds, he was condemned to be headit on a sklafauld; and that head, quhilk was sa wittie in warldlie effeares and polecie, and haid commandit with sic autoritie and dignitie within that town and iudgment seat, to be fett vpe on a prik vpon the hichest stane of the geavell of the Tolbuthe, that is towards the publict streit. The quhilk sentence, in my fight, was put in execution vpon the morne. But in grait mercie, when the Lord haid stryped him naked and bear of all these things warldlie, and of a cable maid a twynde thrice to go in at the narow ei of that neidle, he gaiff

him, efter vnfeniyit repentance, sic fathe and affurance of his fawour in Chryft, that he maift magnanimuslie contemned insulting of enemies, bevaling of frinds, all warldlie dignitie, ritches and pleasures, and tuk him with his Chryft be deathe to owercom and gett the Crown of Lyff. The ministers war at him that night of his condemnation, and the morn befor he was brought out, whom he satisfieit verie weill, be iustefeing God, his Word and ministerie therof, and acknowleging his finnes; bot na art nor part of the kings fathers murdour wherfor he was condemnit. Jhone Durie and Mr Jhone Davidfone, whom he haid hardlie vfit, the an for his pretching, the vther for his buik against the four kirks, cam to him, of whom he crauit pardone; and wha taried with him, and was maift movit for his ceas. He keipit the sam countenance, gestour, and schort sententius form of langage vpon the skaffalde, quhilk he vfit in his princleie government. He fpak, led about and vrgit be the commanders at the four newkes of the skaffald; bot efter that, ance he had verie fectfullie and granelie vttered, at guid laintie, that quhilk he haid to speak, thereafter al-maift he altered nocht thir words. "It is for my finnes that God has iustlie brought me to this place, for gif I haid feruit my God als trewlie as I did my King, I haid nocht com heir; bot as for that I am conden'd for be men, I am innocent, as God knaws. Pray for me." All men and peiple of all rankes bevalit his deathe exceidinglie, except onlie they wha haid particular hatred against him; for papistrie durst nocht be hard of in his dayes of government, and the land inioyed neuer graitter peace and plentie. I could wreit mikle mair of my heiring, feing, and knowlage, anent this mater and the things that followed, giff my purpose war to wrait the Storie of ciuill effeares in our tyme; but that nocht being, I content to haiff recordit the wark of God, quhilk I saw with my eis, and hard with my eares; for the quhilk I could nocht bot at my returning to St Andros glorifie God, be reherfall thereof in opin audience from pulpit.

That yeir, 1581, the Generall Assemblie convenit in October at Edinbruche; in the quhilk, certean breither war apointed to consult whow the Parliament fould nocht inleak the spirituall esteat, bischopes being removit. To the quhilk deliberation the Assemblie was dryven vnto be court, the grait gydar wharof, the Duc of Lennox, by Guisean counfall and direction, nocht daring put at religion pleantie, preffit the restoring of the esteat of bischopes, and haid latlie intrustit Mr Robert Montgumerie in the bischoprik of Glasgw, without all ordour of the Kirk, *pleno iure principis*, (quhilk vexit the breithring of Glasgw wouderfullie, sa that I wat nocht whow manie score of dy-

ettes they war compellit to keipe in that earend.) The breithring apointed be the Assemlie returns thair advys in that mater; the quhilk being confiderit be the Assemlie, all in a voice determines, That concerning vot in parliament, and vsing of Ciuill and Criminall Iurisdiction, commiissioners sould be directed from tyme to tyme from the Generall Assemblies to the Parliaments, to discharge the Kirkes dewtie, and do for the sam in all hir efferes. And the heritable bailies of Regalities sould vse all things pertaining to the iurisdiction of ciuill and criminall causes.

The ministers of Edinbruche all this whyll was maist fathfullie and wacryflie giffing the warning to all, anent the cours and practife of papists; and therfor, at this Assemlie, Mr Walter Balcanquall was accusit be the Court, *sed frustra*.

At that tyme it was a pitie to sie sa weill a brought vpe prince till his bern-head was past, to be sa miserablie corrupted in the entres of his springall age, bathe with sinistrus and fals information of all proceedings in his minoritie, and with euill and maist dangerus grundes and principalles in government of Kirk and Comoun weill. Then was he maid to think warft of the best men that euer seruit in this Kirk and Countrey; to think the hail maner of Reformation of religion to haiff bein done be a priue faction, turbulentlie and treasonable; to suspect the noble men and hail ministerie that stude for the cause of religion and his crown against his mothers faction; yea, to tak course against them, and put at tham as his vnfrinds. Amangs the rest, Captan James put the opinion of absolut powar in his Maiesties head; whom, in sa doing, I can compear to nane sa weill as to Philomelus, the Captean of the Phocensis, wha being about a maist sacrilegius purpose to owerthrow and spulye the Kirk of Delphus, and cut out of the pillars therof the decreits of the Amphiotrons, whase sacrat iudgment governed the comoun weill of all Greice, and sa to subuert bathe religion and polecie, he compellit the Pythian preist to go vpe on the Tripas, to giff him a response. The woman, vrgit violentlie, sayes, "Yow may do what yow will." The quhilk wourds Philomelus gripped at, and taried na langer for the oracle, but gaiff out amangs his armie, and to all, that he haid gottin a plean licence of Apollo to do what he wald.* Sic lyk Mr Patrik Adamfone, bischope of St Andros, a grait counsellour in these dayes,

* Diodor. Sicul. Biblioet. Hist. lib. 16. Lyk as Stratocles, in Athens, maid a decree of Demetrius, παν ὅτι ὁ Βασίλειος Δημητρίου κελύουσι τῷτο και προς θεους ὅσιοι και προς ἀνθρώπους εἶναι δίκαιοι—Whatsumeuer King Demetrius commandath, that to be holie toward God and iust toward men. Plut. in vita Demetrii.

amangs manie vther euill grounds wharof we will heir heirefter, inculcat this : " That a Christian King fould be the cheif governour of the Kirk, and beho-uit to haue bifchops vnder him, to hald all in order, conform to antiquité and maist fluriffing eftate of the Christian Kirk vnder the best emperour, Conftantine. And that the difcipline of the Kirk of Scotland could nocht ftand with a frie kingdome and monarchie, fic as was his Maieftie in Scotland," &c. Mutche lyk bifchope Caiphas, wha thought that Chryfts kingdome and the Roman impyre could nocht ftand togidder : Or Herod, wha heiring that Chryft the King was borne, was troublit, and all Jerufalem with him, and therfor fend, &c.

Bot nochtwithftanding of this conftitution of Court, by a remarkable prouidence of God cam furthe the Cornicle of Mr Georg Buchanan, printed with priuilege, and the Buik of the Polecie of the Kirk concludit in Affemblic.

That September, in tyme of vacans, my vncl, Mr Andro, Mr Thomas Buchanan, and I, heiring that Mr George Buchanan was weak, and his Hiftorie vnder the pres, paft ower to Edinbruche annes earend, to vifit him and fie the wark. When we cam to his chalmer, we fand him fitting in his chaire, teatching his young man that fervit him in his chalmer to spell a, b, ab ; e, b, eb, &c. Efter falutation, Mr Andro fayes, " I fie, fir, yie are nocht ydle." " Better this," quoth he, " nor ftelling fheipe, or fitting ydle, quhilk is als ill." Therefter he fchew ws the Epiftle Dedicatorie to the king ; the quhilk, when Mr Andro had read, he tauld him that it was obfcure in fun places, and wanted certean words to perfyt the fentence. Sayes he, " I may do na mair for thinking on another mater." " What is that ?" fayes Mr Andro. " To die !" quoth he ; " bot I leaue that and manie ma things for yow to helpe."*

We went from him to the printars wark hous, whom we fand at the end of the 17 buik of his Cornicle, at a place quhilk we thought verie hard for the tyme, quhilk might be an occafion of fteying the haill wark, anent the buri-all of Dauid. Therfor, fteying the printer from proceeding, we cam to Mr George again, and fund him bedfaft by his cuftome, and afking him, whow he did, " Even going the way of weifare," fayes he. Mr Thomas, his cufting, fchawes him of the hardnes of that part of his Storie, that the king wald be offendit with it, and it might ftey all the wark. " Tell me, man," fayes he, " giff I haue tauld the treunthe ?" " Yis," fayes Mr Thomas, " Sir, I think fa." " I will byd his fead, and all his kins, then," quoth he : " Pray, pray to God

* He was telling him alfo of Blakwods anfwer to his buik, *De iure regni*.

for me, and let him direct all." Sa, be the printing of his Cornicle was endit, that maist lerned, wyfe, and godlie man, endit this mortall lyff.

Efter that Generall Assemblie in October, Mr Patrik Adamfone aggreit to all the poincts of the Buik of Polecie, and concerning the office of a Bifchope; and calling to dinner Mr Andro Meluill, my vncle, Mr Alexander Arbuthnot, and vthers diuers, he fubferyvit therto, quhilk his fubfcription is yit in my vncles custodie. Item, that wintar he pafft ower to a Convention of the Efteates; and efter he fand nocht curt as he luiked for, he drest him to the ministers of Edinburch, schawing tham whow that he cam ower to Court with Balams hart, of purpose to curle the Kirk and do euill, bot God haid wrought fa with him, that he haid turned his hart to the contrare, and maid him, bathe in reasoning and votting, to stand for the Kirk, promising to schaw fordar and fordar fruits of his conuersion and guid meining. Wharat Jhone Dury was fa reioyfit, that he treated him in hous, and wrot ower at lainthe to me in his fauour. Whervpon I pafft down to his Castell at his ham coming, and schew him what information concerning him I haid gottin from the breithring of Edinbruche, thanking God therfor, and offering him, in cais of continuance, the right hand of focietie. Wherat reioifing, he tauld me the mater at lainthe, and, nanlie, concerning the grait motiones and working of the Spreit. "Weill," said I, "that Spreit is an vpright, halie, and constant Sprit, and will mair and mair kythe in effects; bot it is a fearfull thing to lie againft him."

But to retourn to Mr Andro Meluin. The light of his lerning, and hatt of his zeall to haiff reformation in the kirk and scholles in St Andros, brak nocht soonner out, when the darknes of ignorance and cauldnes of Christian profession vttered themfelues in his contrare. Manie and grait aduersares he haid; but the Lord, wha haid sanctefeit him for his wark, gaiff him notable victories ower all. First, the Maisters wha war displacit out of the New Collage, as Mr Robert Hamilton, minister of the town, commandit be the Generall Kirk to leane the office of principalitie in the Collage, and tak him to his ministerie, vexit him with perfut of compts of the Collage; but he reiect-ed that vpon the Commissioners wha haid the powar of the Reformation, whom be moyen and importunitie the said Mr Robert maid to relent, and direct him again vpon Mr Andro, to his great vexation, till it pleasit God to cutt schort the lyff of the said Mr Robert, even when he was about to intend action againft Mr Andro. Yet that cause ceassit nocht, bot was followit out in the perfonnes of his weidow and bernies, be a man of grait wit, peanes, and

moyen, an of Mr Androes awin companiones, whafe confort he had fund in Glasgw, and now luiked for, coming to St Andros, to sic a guid wark. This was Mr Thomas Buchanan, first Scholmaister in Stirling, and syne Proveft of Kirkheuche in St Andros, and miuifter of Syres. A man of notable gifts of lerning, naturall wit, and vprightnes in the caufe of the Kirk againft the bi-fchopes, but haid his awin imperfectiones, namlie, of extream partialitie in the caufe of his frinds and dependars, quhilk maid him to alter with Mr Andro, and in that caufe of Mr Robert Hamiltones, whafe relict he married, and his collegges, to often greiue Mr Andro; bot, in end, a glib of the Collage gear fettlet that, allowit be the faids Commiffionars, Mr Andro bearing with it, be-cause he could nocht mend it. Ane vther that haid bein Regent in that Collage vnder Mr Robert Hamilton, was Mr Jhone Caldcleuche, a daft wouften man. He bofted that he wald *houche* Mr Andro, with mikle mair daft talk; and a day he comes in to Mr Androes chalmer, being alau in it, and askes him weill rudlie, giff he knew him. "Na," fays Mr Andro, "I knaw you nocht." "I fould be knawin," fays he, "as a Maifter in this Collage; my nam is Mr Jhone Caldcleuche." "Ho!" quoth Mr Andro, "is this yie that will *houche* men?" And with that put to the chalmer dure, and fays, "It is even beft tym now." Bot the vther caluit atteanes, and beginnes to fpeak with mair reuerence; whom Mr Andro, by manlie courage and force of reafone, fa danton-ed and tamed, that the Maifter was fean to tak a burfares place in the Collage, and liue therin as a humble ftudent. I was in the chalmer abon and hard all, and cam down at laft to the ending of it.

Thir fafcheries war fkarflie weill fattelit, when out braks a graitter contradiction. This was of the Regents of Philofophie, namlie in St Leonards Collage, wha heiring, in Mr Androes ordinar publict leffones of Theologie, thair Aristotle, amangs the reft of the philofophers, the patriarches of herefie as ane of the ancients termes tham, mightelie confuted, handling the heids anent God, Providence, Creation, &c., maid a ftrange fteir in the Vniuerfitie, and cryed, Grait Diana of the Ephesians, thair bread winner, thair honour, thair eftimation, all was gean, giff Aristotle fould be fa owirharled in the heiring of thair fchollars; and fa drefsit publict Orationes againft Mr Androes doctrine. But Mr Andro infifted mightelie againft tham in his ordinar leffones; and when thair counned haranges cam at thair Vikes and promotiones of Maifters, he lut tham nocht flipe, bot af hand anfwerit to tham prefentlie with fic force of treuthe, euidence of reafone, and spirituall eloquence, that he dafhit tham, and in end convicted tham fa in confcience, that the cheiff coryptyers amangs tham

becam grait students of Theologie, and speciall professed frinds of Mr Andro, and ar now verie honest vpright pastors in the Kirk; whom, for honour, I nam in speciall Mr Jhone Malcolm, minister at St Johnse Town, and Mr Andro Duncan at Carell. And certeanlie the treuthe was, that ignorance, with a proude opinion of knowlage, because they knew na better, wrought all this. For efter the first zeall of Reformation, in Mr Knox and Mr Guidmans dayes, the cauldnes of Mr Robert Hamiltones ministerie, and ignorance and negligence of tham that sould haiff teatched Theologie, maid, that Regents and schollars carit na thing for Diuinitie; yea, it was evin a pitie to sie that ignorance and profaunes that was amangs tham. And as for Langages, Arts and Philosophie, they had na thing for all, bot a few buikes of Ariftotle, quhilk they lernit pertinatiusslie to bable and flyt vpon, without right vnderstanding or vse therof. Bot within a yeir or twa, Mr Andro, be his delling in publick and privat with euerie an of tham, prevalit sa, that they fell to the Langages, studeit thair Artes for the right vse, and perusit Ariftotle in his awin langage, sa that, certatim et serio, they becam bathe philosophers and theologes, and acknawlagit a wounderfull transportation out of darknes vnto light. Bot, indeid, this was nocht done without mikle feghting and fasherie, and the authoritie of the Generall Assemblie interponit in end.

The thrid thortar and debat quhilk he haid, was with the provist, bailyies, and counfall of the town, about thair ministerie. The Sesslon of the Kirk haid a custome to send twa of thair eldars euerie ouk to desyre Mr Andro and me to helpe tham on the Sabbath, during the want of a minister and absence of the bischope. Sa Mr Andro coming in the pulpit, spak the treuthe of all thingis with grait ardentnes and zeall; and being acquent with sum corrupt proceedings of the rewlars against equitie and iustice, and perceaving they lyked nocht of guid men to be thair minister, sic as Mr Andro wald haiff haid, bathe for the weill of the Town and Vniuersitie, namlie of that wark of Theologie, sic as Mr Thomas Smeton or Mr Alexander Arbuthnot, he causit tham heir thair doings in the deaffest eare. This was takine sa liche, that a grait space ther was na thing bot affixing of plackarts vpon the Collage yett, boisting with batoning, burning and chaffing out of the town; wherwith, to speak the treuthe, I was mikle fearit, feing Town, Vniuersitie, and all malcontents against ws att annes, and luikit for na thing, day for day, but steiring vpe of sum tumult for ane euill turn. But Mr Andro, with an heroicall spreit, the mair they stirit and boistit, the mair he strak with that twa eagit sword, sa that a day he mouit the Proveft, with fear rubbing of the ga of his conscience, to ryse

out of his featt in the middes of the fermont, and with fum muttering of words to go to the dure, out throw the middes of the peiple ; for the quhilk being delt with be the Presbyterie, and convicted in his conscience, the said Provest maid publick satisfaction be acknowlaging of his offence, and craving God and the congregation forgiffnes. Another day he tuk a placcard, affixed vpon the Collage yet, knawin be the Italian and Frenche tounge to be wrytin be James Lermont, appeirand of Balcomie, and in the application of his doctrine, quhilk was wounderfull persing and vehement, he produces the wryt, and haiffing the said James sittand befor him in the kirk, he thretues him in particular with a iudgment, that manie years efter was marked to strik vpon the said James, to this effect : “ Thow Frencheist, Italianist, jolie gentleman, wha has defyled the bed of sa manie maried, and now bofts with thy bastonados to defyll his Kirk, and put hands on his seruants, thow fall neuer inioy the fruicts of mariage, be haiffing lawfull succeffion of thy bodie ; and God fall bastone thie in his righteous iudgments.” This was rememberit when the said James, being Lard of Balcomie, leiued manie yeirs in mariage without chyld, and taken be the Heiland men coming out of the Leaws, was siccerlie bastoned, and fa hardlie vfed, that soone thereafter he died in Orkney, in the yeir 1598.

The fourt fecht that he haid was againt the Pryor and his gentlemen pensioners, wha colluded with the rewallars of the town to hald the ministerie vacand ; and in the mean tyme tuk vpe the stipend, and spendit the sam, with the rest of the kirk rents of that Pryorie, at the goff, archerie, guid cheir, &c. Thir things be Mr Andro and I war rounden out of pulpit to tham ; quhilk for to stay, they preparit a purs with a namber of fourtie shilling pices in it, and sending for me to the Chalmerlings hous, efter guid interteinment they offerit it to me for my peanes takin in pretching and suppleing the default of a minister. I answerit, it was trew my peanes haid deseruit that and mair at thair hands, whowbeit I haid recompence in all abundance at the hand of God, in honoring me with the message of his Word and service, bot my peanes was nocht takin for the hinderance of that ministerie, bot for forderance of the faming ; and I fearit, giff thay gat a fason of a ministerie sa easelie prouydit, they wald be lang of bringing in an of the notable men nominat to that ministerie, vnder whafe feit I wald be glaid to sit with my pen, and with whom I wald be blaithe to helpe as I could for nought : And sa refusit thair money. This, when the Presbyterie vnderstud be Mr Andro and me, and espying that our helping on the Sabathes hinderit the placing of a man of giftes in that ministerie, for they haiffing George Blak to minister the sacraments and ma-

rie, and we to teache, wald content therewith and feik na mair, therfor the Presbyterie discharget ws from preching anie mair, and ordeanit me to pen a letter to be red the nixt Sabbathe, schawing the reafones of our leaving af preching: Quhilk being done and publictlie read, certean of the rewlars of the town, namlie Mr. David Russell and Wilyeam Lermont, ragit therat, and penit against the nixt day an anſwer, in effect and termes vneuerent, denying the authoritie of the Presbyterie, calling it pretendit, and inveying against the ſam; for the quhilk cauſe the perſone that red it, Ringand Rewll, taker vpe of the pſalmes, being callit befor the Presbyterie, ſchew that Mr David Ruſſell and Wilyeam Lermont commandit him to reid it; bot, pure man, he gat his reward, for he never threawe nor did guid efter that, bot died with madnes and miſerie. The ſaids Mr David and Wilyeam being callit, the Pryor and Proveſt compeires with tham, thinking to hang out the mater, bot God aſſiſtes Mr Andro ſa, that he daſht them all, and maid them fean to go pack-ing. The Generall Aſſemblie nocht being far to, the Presbyterie remittes the mater therto, and ſummoned the ſaid Mr David and Wilyeam to compeir befor the Aſſemblie, quhilk they did with thair aſſiſtars; bot they war condemnit be the Aſſemblie, and ordeanit to mak publict repentance in the Kirk of St Andros, and Mr Andro to receaue the fanning; the quhilk they did ſolemlie, and ſa becam better conditioned thereafter.* By this oceaſion I man mark be the way, it was a confortable thing in theſe dayes to haiff a guid cauſe in hand, and ſtand be it; for whowſoeuer it was reſiſted and croſſed in particular ſeſſiones, preſbyteries, or aſſemblies. yit ſure it was to be redreſſed and brought to a guid point at the Generall Aſſemblies, becauſe of the frie-dome, grait authoritie and vprightnes in zeall that was therin, to the grait terrour of the wicked, and confort of the godlie: Sa mikle the mair is the loſſ therof to be deplored in this declyning age and tyme.

The fyft and graitteſt enimie of all was the biſchope, Mr Patrik Adamſone, craftelie and quiettie concurring with the Court, bot alwayes as yit vnder profeſſion of grait frindſchipe, and ſa maiſt dangeruſſie ſeikand his diſtruction. with the vtter owerthrow of the libertie of Chryſts Kirk and Kingdome. Bot the Lord notablle vpheld and preferuit his awin ſervant, and brought his enemies to conſuſion, as in the haill narratiue and Storie following will be mani-feſt.

* Mr David Ruſſell, for falſhod, was efter, in the yeir , depoſit from his office of Commit-tar Clarkſchipe with a not of infamie, and Jhone Arnot placit in his roun.

1582.—The Generall Assemblie convenit at St Andros the 24th of Apryll. anno 1582; Mr Andro Meluin schofin Moderator. To it was Mr Robert Mongomerie, intrufit bifchope of Glasgw, fummoned, wha compeired, with Letters of Horning, to difcharge the Assemblie; yit he durst nocht vse tham, sic was the frequencie of barrones and breithring, with fa grait authoritie and zeall. And fa, for acceptation of the bifchoprik *pleno iure*, and troubling of the breithring of Glasgw, he was deposit in perpetuum, and thretnit with excommunication, till he humblie presentit himselff with teares befor the Assemblie; and then Jhone Dury, wha was maist feneire against him, reafe out of his feat, and caught him in his armes.* But at that sam tyme Mr Wilyeam Clark, my predeceffour, a wyfe, godlie, fweet man, faid vnto me, “It will neuer be this man that will trouble and hurt the Kirk; bot yie will find that Mr Patrik Adamfone will do it, wha is this mans counfallar, and cauffes him now to yeild for the tyme.” At that Assemblie was apointed a generall Fast, to be keiped in the monethe [of] Junie following; the cauffes wharof was conspiracie of Papists, oppreffion and thraldom of the Kirk, &c.

In the monethe of Junie that sam yeir, an vther Generall Assemblie was conveynit in Edinbruche, wherat Jhone Dury, for his plean fpeitches against the Duc, and proceedings of the Court, was accusit; bot hoping for na fpeid thair, he was callit befor the King and Counfall at Dalkethe, whar narrowlie efchaping the Duc, his cookes, (wha cam out of his kitching with fpeittes and grait knyves,) with his lyff, as he often tauld me, he was, be act of Counfall, banifched out of Edinbruche; bot the Generall Assemblie commandit the Prefbyterie of Edinbruche to keipe his roum frie, and place nan therin. In this Assemblie, manie greiffes and articles war pennit, and commiffionars apointed to present tham at the Convention of the Esteats, to be haldin at Perth in the monethe of July nixt following.

The Convention keiping at Perth, Mr Andro Meluin, Moderator, with the rest of the Commiffionars, went thither with the Greiffes and Articles of the Kirk,† wha gat verie euill countenance, and manie fecret terrors. To that

* Yit the sam Mongumerie infisted and troublit the breithring of Glasgw thereafter, and therfor was excommunicat; and the excommunication annullit be ane act of Counfall, and letters published thervpon, receavit thereafter in Court, and interteined in the Kings prefence be the Duc; and the sam fentence thereafter, in the Parliament 1584, be an act therof, annullit.

† *Greiffes of the Kirk, giffen in at Perth.*

Vnto your Maiestie maist humblie meines and schawes your Graces maist fathfull and obe-

Convention cam the Erle of Hountlie, weill accompanied with his frinds, in whafe fauours, to the grait hurt of the Forbasses, the King gaiff out a decreit arbitrall. Newes war sparpelet athort the countrey, that the ministers war

dient subiects, the haill Ministers of Gods Word within this your Graces realme, conuenit in the Generall Assemblies, baldin at Edinbruche the 27th of Junij: That wharvpon the occation of diuerfs grait and evident dangers appeiring to the haill Kirk of God, and professours of his treuthe in this countrey, finding the authoritie of the Kirk abrogat, ecclesiasticall censures contemnit, and violence vsit against sum of our breithring vnpunished, wharof the lyk hes neuer bein sein within this realme, nor in anie yther whar trew religion hes bein pretchit and resseavit. And fearing lest your Maiestie, for leak of information, might neglect in tyme to prouyd remedie for the inconuenients lyklye to ensue thervpon, we conuenit ourselues in the fear of God, and your Hienes obedience; and efter diligent consideration of the present esteat, be comoun consent thought necessar, be our Commiissionars, to open vpe and present to your Grace certean of our cheiff and weghtie greiffes, without hastie redrefs wharof the Kirk of God and his trew religion can na wayes stand and continow in this your Maiesties countrey.

Firft, That your Maiestie, be deys of sum counfallours, is caussit to tak vpon your Grace that spirituall powar and authoritie quhilk properlie apertaines to Chryft, as onlie king and head of his Kirk; the ministerie and executioun wharof is giffen to sic only as beares office in the ecclesiasticall government of the saming; sa that, in your Graces persone, sum men presies to erect an new Papedom, as thought your Maiestie could nocht be full head and king of this comoun welthe, vnles alsf weill the spirituall as temporall sword be put into your Graces hands, vnles Chryft be bereft of his authoritie, and the iurisdictiones confoundit quhilk God hes deuydit, quhilk directlie tendes to the wrak of all trew religion, as be the speciall heades following is manifest: For benefices ar giffen be absolut powar to vnworthie persones, intrust in the office of the ministerie without the Kirks admiffioun, directlie against the lawes of God and actis of Parliament, wharthrow the Kirks leivings comes in profean mens hands, and siclyk as sell ther faulles, and mak schipwraik of conscience, for pleasur of men, and obteaning sum wardlie commoditie.

1. Eldarschips, Synodall and Generall Assemblies, ar dischargit, be Letters of Horning, to proceid against manifest offenders, and to vse discipline of the Kirk, and censures therof, according to Gods Word.

2. Jhone Durie, be act of Counfall, is suspensit from pretching, and banished from his flock.

3. Excommunicat persones, in contempt of God and his Kirk, ar interteined in cheiff lords houffes, and namlie, Mr Robert Mongumerie authorised and caust to pretche, and brought in your Maiesties hous and presence, quhilk is a fear wound to the conscience of tham that loues your Maiestie, and knawes your Graces vbring, and a heaue sklander to all nationnes professing the trew religion.

4. An Act of Delyverance of Counfall is maid against the proceedings of the ministerie, withe a sklanderus narratiue suspending simplie, and disannulling, the excommunicatioun iustlie and ordourlie pronuncit against Mr Robert Montgumerie, an rebell and obstinat offender and troublar of the Kirk of God, and open proclamatioun maid according therto.

5. Contempt of ministers, and dinging of manie doing ther offices, and especialie the violent drawing of Mr Jhone Howyone out of the iudgment seatt, whar he was placed Moderator of the Presbyterie of Glasgw, his crewall and vtragijs handling and caring to preafone, lyk a theiff, be

all to be thar maffacred, quhilk moued me go repear to Perth with diligence, to tak part with my vncle and father in Chryft. Coming ther, Sir James Meluill of Halhill fehawes me whow euill my vncle and I was thought of at Court, becaufe of our fermonts in St Andros the tyme of the faft, and our doings and fayings at Affemblies, and counfallit ws to depart af the town, quhilk I fehew Mr Andro, and willit fa to do, bot in vean; "For I thank God," fayer he, "I am nocht fley'd nor feible fpirited in the caufe and meffage of Chryft; com what God pleafes to fend, our Commiffion falbe difchargit."

the Proveft and Bailies of Glasgw, and ther complices: And, efter complement maid, na ordour takin with the doers therof, but contrairwayes interteining tham as gif the faming haid bein guid fervice.

6 and 7. The Minifter of Glasgw was, be force of armes, displaced out of his roun, quhilk, without reproche, he lies occupied thir manie yeirs, the gentlemen of the countrey being convocat for that effect. Alfo, violence was vfit, be an of your awin gward, to pull him out of the pulpit the day of Communioun, in prefence of the hail congregatioun, in tym of fermont, and na fault fund therwith.

8. The Officiar of the Kirk was cutfin in preafone, your Grace being prefent, and ther keipit a lang tym, for executung of Letters directed againft a fklanderus man.

9. The Minifters, Maifters of Schooles and Collage of Glasgw, the verie fchollars therof, in tym of publict faft, war, be Letters of Horning, compellit to leaue ther flockes and fcholles deftitut; and fenfyne, from tyme to tym, and place to place, haue bein continowit and deleyit, therby to confum tham be exorbitant expences, and to wrak the kirks and fcholles wherof they haue the charge.

10. The Students of the Collage war invadit, and ther bluid crewallie fched, be the Bailie and commonitie, gatherit therto be found of comoun bell, and ftrick of drum; and he certean feditius perfones inflambet to haue flean tham all, and brunt the Collage: And yit na thing don to the authores of the tumult and feditioun.

11. Hands fchakin with the bludie murderers and perfecutors of the peiple of God, be letters and propynes reflaut and fent.

12. The Duc oftymes promifit to reform his hous, and na thing don therein.

13. The Lawes maid for mentenance of the trew religiou, and punifment of the enemies therof, ar nocht put to executioun, fa that all things gaes loufe, and wars lyk till enfew.

Monie vther things ther be that craue prefent reformatioun, wherwith we think nocht expedient to trouble your Maieftie, vntill we fie what ordour beis takin with thefe greiws compleants; befeikand your Maieftie maift humblye, for the loue of God, wha hes placed and eftabliſhed your Maieftie in this royall throne, hitherto wounderfullie menteined and defendit, cearfullie to luik vp-on thir maters as becomes the lieutenant of God, and thankfull Chriftian King; and with the advys of tham that feir God, and tenders your Graces efteat, and weill and quietnes of this comoun welthe, fa to redres the premiffes, that firft Chryft aboue all may be acknowlagit, his meffingers, without feir or flope, to execut their office, the cours of the Gofpel advancit, and fic exemple maid of punifment of tham wha fa licentiouſſie and contemptuouſſie haue wrangit and iniurit the minifters and profeffours of Gods Word, that vthers heireftir be effrayit to interpryſe the lyk.

At laist the Commiffionars of the Kirk war callit, wha, coming in befor the King and his Counfall, delyverit thair Greiffes and Articles, quhilk being read, Captan James beginnes to threttin, with thrawin brow, and bofting langage. "What!" faves he, "wha dar fubfcrive thir treafonable articles?" &c. Mr Andro answeres, "We dar, and wil fubfcrive tham; and gif our lyues in the caufe." And withe all starts to, and taks the pen fra the Clark, and fubfcrives, and calles to the reft of the breithring with couragius fpeitches, wha all cam and fubfcrivit. This bauldnes, when the Duc and Captan perceavit, they gatherit theron that the Kirk haid a bak, and becam effrayit; and, efter fimm calmer langage, difmiffit tham in peace, whom euerie an fupposed they fould haiff bein hardliar delt withall.

In the monethe of Auguft thereafter, certean of the nobilitie and barrones of the realme repearit to the King at Ruthven, in the Erle of Gowries hous, and fchew his Maieftie whow all things went wrang be the mifgoverning of that new Counfall com latlie from France, to the grait offence and greiff of all his guid fubiects, the heavie vexation of the Kirk, and extream perrell of the cownoweill; cravit, therfor, maift humblie of his Maieftie, that he wald content till abandone the faid Counfall, and tak him to be counfallit be his auld nobilitie, as his princelie progenitours haid done, and the fundamentall lawes of Scotland crauit; and fa furthe, as at mair lainthe is contained in a Declaration of them, publifed foone thereafter in print. And fa the King and the Duc war diffiuered, and neuer faw vther againe.

This brought a grait releive to the Kirk, and the honeft breithring of Glasgaw and Edinbruche, that war foar troublit be the faid Duc; whowbeit, the treuthe is, for aught I know, (and I know whatever the fpecialles of the Kirk knew, that I am fure,) the Kirk was nather art, part, read nor counfall in that mater, nather luiket for anie fic thing at thair being in St Johnstone. And what euer the instruments war and refpected, they could nocht bot reiois in God, and thank him for delyvering King, Kirk, and Cownoweill of fic Cownfall, as fett thamfelves plainlie to pervert all.

Within few dayes thereafter, Jhone Durie gat leine to ga ham to his awin flok of Edinbruche, at whafe retourning ther was a grait concurs of the hail town, wha met him at the Nather Bow; and, going vpe the freit, with bear heads and loud voices, fang to the prais of God, and testifeing of grait ioy and confolation, the 124th Pfalm, "Now Israel may fay, and that trewlie," &c. till heavin and erthe refoundit. This noyes, when the Duc, being in the town hard, and ludgit in the Hiegat, luiked out and faw, he raue his berde for an-

ger, and haisted him af the town; and remeaned in Dumbartan, at the Waft Sie. whare, or he gatt paffage, he was put to als hard a dyet as he cauft the Erle of Morton till vfe ther, yea, evin to the tother extremitie that he haid vfit at Court: For, wheras his kitching was fa sumptuus that lumpes of butter was caft in the fyre when it foked, and twa or thrie crownes warit vpon a ftok of keall drefling, he was fean till eat of a magre gus, fkowdrit with bar ftra.

In that monethe of October, the Generall Affemblie convenit at Edinbruche, whar, with freche courage, the bifchopes war fett vpon, and fenere ordour takin with tham: alfo sic as haid been euill instruments to the Duc againft the Kirk war takin ordour with. Amangs the reft, Mr David Macgill, Aduocat, for penning of fklanderus and wicked proclamation, publiffed againft the Kirk. This was a man of als grait, folide, and naturall a wit as in our tyme, excell-ing therin all his colleagues of the Seffion and Lawers, bot without all fenfe of God, and with a prydfull difdean and contempt of the minifterie. I hard him als difpytfullie and lightlifullie, being in his awin houfe, tak vpe my vncl Andro, being fend with vthers from the Affemblie to him, as mouit me, being present, vtherwayes eftimed nocht verie impatient, to almaift debord. nocht onlie with toung, bot hand. Bot, or he died, with a terrible ftrak of confcience, God tamde him lyk a lamb; fa that Mr Andro coming to him againe, and I with him, was as the Angell of God in his eis; cuft his hat to the groud, and could fkarflie luik him in the face, till he hard out of his mouthe the words of confolation, the quhilk he gaped for as a gorbet, and receavit as Cornelius the instruction of Piter; yea, the meineft of the minifterie that cam to vfit him, was mair to him than giff the King and the Lords haid com to him. I thought often that was a cleir accomplifment of Efaias prophecie, "The lyon fall eat ftra lyk a bullok," &c. He died maift happelie and fweitle, efter diuers yeirs humiliation, with thefe words in his mouthe, "Lord, in thy light, let me fie light."

At that Affemblie, I was ernesftlie futed, be the Town of Stirling, to be thair Paftor; bot the wark of Theologie being yit in the tender bridding leaff, my vncl, Mr Andro, could nocht consent therto, nor the Kirk with his mifcontentment command; whowbeit, my mynd was to the minifterie, remembering euer my wow, and nocht the mair vnwillinglie, that I haid the purpofe of my mariage in hand.

1583.—The yeir following, 1583, in the end of Apryll, and beginning of

May, the Generall Assemblie conveynit at Edinbruche. That Assemblie was frequentlie keipit be the nobilitie, (for ther was presentlie a Convention of the Esteats at Edinbruche,) wha requesit the Assemblie to approue thair proceedings, in repearing to his Maiestie at Ruthven, &c. The breithrings iudgment was, That God haid glorified his nam, and wrought therby to the grait ease and comfort of his Kirk, as they haid fund hithertils; as for the instrumens, they could nather approne nor disprone, bot wislit with thair hartes they might be fund sanctified veshalles of mercie to the Lord. To the quhilk effect at least, they desyrit an act to be insert in the Buiks of the Assemblie, to the quhilk the Kirk wald nocht condiscend till they haid the Kings guid will and consent thervnto. The quhilk his Maiestie, sending Coronell Wilyeam Stewart, new cam ham, and of grait credit, and Mr David Lindsay, to the Assemblie, in large termes and maner assented vnto; and sa it past, as is extant in the Buiks of the Assemblie. Amangs the rest, Jhone Dury had a day in his doctrine a verie cleir and pertinent comparisone for the purpose, of the blind man in the 9th of Jhones Euangill. When the Phariseis said that Chryst was but a sinner, Whow could he do anie guid? "I can nocht tell," fayes the blind man, "bot a thing I am sur of, that I was blind, and now I sie." This he applyed with grait evidence and approbation of the heirars.

At that Assemblie I married my wyff, the first day of May, and gat the blessing of the best breithring of the Kirk; the quhilk, my blessed God of Heavin be bleffit for, I haiff fund wounderfull effectuall to this houre, for als grait helpe and comfort in my calling, euen in the middes of hir heaue diseafe and impotencie, as anie brother in the land hes. And whowbeit, the hail course of my lyff sen syne has bein, in outward appeirance, bot a scholl of afflictiones, yit (alas! for thankfulnes) a maist halfome and happie scholl, with a mixture of als manie prouisionnes, preseruacionnes, privat profits, pleasurs, ioyes, and consolationnes, as euer anie of the secret annes of the Lord receauit.

In the monethe of Junie thereafter, at the beginning therof, a heaue Tertian fever, called comounlie the *Exces*, owertuk me, quhilk pyuned me extreamlie, namlie in the hat of it, that ten or twall houres I wald ly burning therin and reaving, and ryse again without anie swet. This continowed till the middes of the monethe of August.

All this whyll, sen the Generall Assemblie in Apryll, an. 1582, and befor, vntill this August, a lytle befor Bischope Adamson keipit his castle, lyk a tod in his holl, seik of a diseafe of grait fetiditie, and oftymes vnder the cure of women suspected of witchcraft, namlie an, wha confessit hir to haiff lernit mede-

cin of an callit Mr Wilyeam Simfone, that appeired diuers tymes to hir efter his dead, and gaiff hir a buik, &c. This woman being examined be the Presbyterie, and fund a witche in thair iudgment, was giffen to the Bischope to be keipe in his castle for execution, bot he sufferit hir to slipe away; bot within thrie or four yeirs thereafter sche was takin and execut in Edinbruche for a witche.* Nochtwithstanding, the King coming to St Andros about the end of July, and separating himself ther from the Lords that haid seasit about him at Ruthven, the Bischope becomes a haill man atteanes, and occupies the pulpit befor the King, lustelie declaming, as it was markit, in a possesit and inragit maner, against Ministerie, Lords, and all thair proceedings; and he that often professit from pulpit befor, that he haid nocht the spirit of application, gat the gift of application be inspiration of sic a sprit as never spak in the Scriptures of God. And because it was reported for trenthe, that the Duc in Paris haid deid a Papist, he maid opin contradiction therto, affirming, for certean, that he deid a guid Protestand, quhilk he provit be schawin of a skroll in his hand, quhilk he callit the Duc his Testament; bot an honest merchant woman sitting befor the pulpit, and spying it narowlie, affirmed it was a compt of a four or fyve yeir auld dett that, a few dayes befor sche haid fend to him. Wharof sche gat na mair payment nor the Duc his executors maid hir.

At that tyme, Sir Robert Meluill cam to the Collage to Mr Andro, and, as a frind, schew him whow euill the King was informit of him, besaught him therfor to go to the King, and purge himself of these calunnies. Quhilk Mr Andro refusit to do, saying, purgation presupponit foulnes, wherof his conscience, nor na man, was able iustlie to accuse him in anie kynd of vndewtifulnes to the Kings Maiestie; giff his Maiestie desyrit his coming to him for his advys in maters of the Kirk or Comounweill, or anie vther dewtifull obedience, he wald maist humblie do it with all observance, but he wald nocht be an indirect accusar of himself to his Soverain.

The Counfallors and Courteours now giffes out, that the King captiued befor, thought himself at libertie, and sa fettes tham to be evin, bathe with the Lords of the Read of Ruthven and with the Kirk, quhilk they sklanderit as allowars of treasfone. Yit craftelie, for the space of half a yeir or mair, dis-

* It was reported for veritie to ws, that the Bischope consulted with these witches anent the Kings estat, of the countrey, and his awin, and gat a response, that he sould stand sa lang as the King stud. Bot the Deuill, as he rses to do, deceauit him ther. Bot, verelic, about these witches we war plane and scharpe with him, bathe from pulpit, in doctrine, and be censur of our Presbyterie.

fembling with the Lords, they begin to put at some of the Kirk. And, in the monethe of Nouember, Jhone Durie of new is dischargit Edinbruche; and coming ower to St Andros, whar I haid takin vpe hous, efter the vacans, he finds his donchtar, my wyff, bot beginnand to conuales of a deadlie hat fiver, (wharout of sche haid cullit with a bleding exceffue, sa that, for ought the mediciners could do, it steyed nocht four and twentie hours till lyff was almost flitting; bot the Lord haid mercie on me, and sparit hir for a speciall wark of comfort to me against the day of a grait euill;) and tareing bot a few dayes, behoued to go to his ward in Montros, to the quhilk I convoyit him. Be the way, a lytle befor we cam to the furde of the Water of Lownan, a fow comes in the lie rod befor ws, and trottes on toward the furd, fwomes ower befor ws. Now, the water was weill grait in speat, whar, we being in the middes therof, my father, Jhone Duries hors lyes down in the water, and committes his rydar to fwoming with the stream; bot it pleast God, I being nixt vnder him, caught him be the cott neak, and taking a gripe of my hors mean, he wad and wan to land: Wharof I incuragit him, speattes of afflictiones war to fease on ws, bot the Lord fould delyver out of them all. Sa, coming in that country, I acquented him, and recommendit to all our frinds, whom he finding thereafter euer lowing and frindlie, fand my mariage a speciall prouidence of God towards him.

That was a dark and heaue Wintar to the Kirk of Scotland, ecclipsed and bereft of thrie grait lights; of Mr Alexander Arbuthnot in the beginning therof, Mr Thomas Smeton in the middes, (of quhilk fort I wat nocht giff ther was manie scores in all Christiandome for all fort of lerning and godliness;) and, in the end of the wintar, Mr Wilyeam Clark, my predecessour, a man, whowbeit nocht in rank of lerning with the vther twa, yit the light and lyff in the part he dwelt in, mikle belouit and regratted of all forts of perfones that knew him, namlie that he had the charge ower: Ower sure a preface of a grait calamitie and owerthraw schortlie till enfew vpon the Kirk of Scotland. Amangs diuers Epitaphes wherwith Mr Andro beualit this so grait a los, I maun heir insert an, becaus it stiks recentlie in my memorie:

Vix heu! vix raptum, defleuimus Arbuthnotum;

Vix heu! iusta datis soluimus *exequiis*.*

Et premit altera mors, et funere funus acerbat,

Et magno extincto lumine, maius obit.

* Inferiis.

Ille quidem Arctoa tenebras de nocte fugabat ;
 Fulgebam medio Glasgwa stella die.
 Quod si luce sua spoliata est noxque diesque
 Nostra, Eheu ! quantis obruimur tenebris.
 Aut ergo e tenebris reuoca lucem, aut hominum lox,
 Christe, redi, et nobis fiat sine nocte dies.

Turned in Scots.

Yit skarfe alas ! haid we bemean'de out deir Arbuthnots dead,
 Yea, skarfe alas ! his exequies haid we and funerales maid,
 When corps with corps does vrn ws fear, and deathe with deathe does pres,
 And an grait light *extinguished*,* an other fealles alas !
 That an the dark and drowfie night be northe did dryve away ;
 That *rather as the*† Sun did schyne be fouthie at mids of day.
 Giff fa thou bathe our night and day be spuliyet of thair light,
 Sa feirfullie hes ws owerwhelm'de of darknes what an hight ?
 Then ather Chryst from darknes now the light retourn againe,
 Or com our light, that but all night, our day may ay remaine.

MR WEIL I AM CLARKS EPITAPHE.

That thou a Maister was, as yet thy Schollars skill can proue ;
 That thou art weil, full weil, confirms thy godlines and loue.
 A cunning Clark, right cleirlye knawin, be nature and be art,
 And all the thrie, in that thou play'd fa weil the pastors part ;
 Then happie Master Weil I am Clark *by nam thou fall abyde*,‡
 As Carell, with Anster, Pittenweim lyes leauche by Fyffs coft fyd. ~~~~~

Bischope Adamson, for all his lang feiknes, becam then nocht onlie able to pretche, and keipe Conuentiones of Counfall and Esteates, and weat vpon Court, bot also, in the wintar, to tak iorney and go in ambassage to Eingland and all to practife the alteration of the haill esteat and discipline of the Kirk. || Coming to Londone about Yull, he informit the Quein the warst of the ministerie and guid nobilitie, and the best of the Court of Scotland ; he practised with the bischopes for conformitie, and gaiff tham dextra societatis ; he delt for lernit preatchours to be placed in the best rowmes of Scotland, knowing

* Alas ! put out.

† Thow Glasgw star as.

‡ Thy nam als lang fall byd.

|| The Presbyterie had enterit in proces with him, and remitted him to the Synodall, and that to the Generall, in the quhilk he was suspendit from the office of the ministerie, as corrupt, bathe in doctrin and lyff, and ordeined to be forder proceedit against. In the meantyme, to eschew the censurs of the Kirk, and practife the wrak therof, he vndertaks this iorney.

weill the best men of the ministerie of Scotland war to be displaced; he wrot verie craftlie to Geneva and Tigurie, and send tham propositiones and questiones desyring to haiff thair iudgment; and, finalie, left na stan erturned ower that might mak for the wark of Sathan, to beseige and demolishe the walles of Jerusalem.

Whill he is a bissie bischope about thir things in outting, as the cours was layed, they war nocht ydle at hame; for, in the beginning of Februar, Mr Andro Meluin is summoned to compeir befor the King and Counfall within les nor thrie dayes,* to answer to sic things as war to be leyit to his charge, anent certean speiches vttered be him from pulpit, seditius and treasonable. Mr Andro compeired, accompanied with sum of his schollars and frinds, amangs whom was Mr Robert Bruce; and I being in Angus, convoying my mother in law to hir housband, gon away a day befor his summonding, maid diligence, and cam to Edinbruche the day of his second compeirance. The quhilk day he deyled the iudicator of the King and Counfall, being accusit vpon na ciuill cryme or transgression, but vpon his doctrin vttered from pulpit. The quhilk, when the King and Captan James, then maid Grait Chancellor, with roarings of lyones, and massages of deathe, haid taken sa hat, that all the Counfell and Courtes of the Palice war filled with fear, noyes, and bruttes, Mr Andro neuer iarging nor dachit a whit, withe magnanimus courage, mightie force of sprit, and fouthie of evidence of reafone and langage, planlie tauld the King and Counfall, that they presumed ower baulddie in a constitut esteat of a Christian Kirk, the kingdome of Jesus Chryft, passing by and disdeaning the prophets, pastors, and doctors of the Kirk, to tak vpon tham to iudge the doctrin, and controll the ambassators and messingers of a King and Counfall graitter nor they, and far aboue tham. "And that," fayes he, "ye may sie your weaknes, oversight, and rashnes in takin vpon yow that quhilk ye nather aught nor can do;" (lowfing a litle Hebrew Byble fra his belt, and clanking it down on the burd befor the King and Chancellor,) "Thair is," fays he, "my instructiones and warrand; let sie quhilk of yow can iudge theron, or controll me therin, that I haiff past by my iniunctiones." The Chancellor, opening the buik, findes it Hebrew, and putes it in the Kings hand, saying, "Sir, he skornes your Maiestie and Counfall." "Na, my lord," fayes Mr Andro, "I skorn nocht; bot with all earnestnes, zeall, and grauitie, I stand for the cause of Jesus Chryft and his Kirk." Manie tymes put they him out, and

* Summoned on Setterday, to compeir on Monenday nixt.

callit him in againe; whylles delling with minacings, and whylles with fear words, to brak him, bot he grew mair and mair in wefdome, strengthe, and courage, whowbeit, nan was sufferit to com in with him; and when he cam out, haid skarslie lefour to draw his end, mikle les to tak anie advys with his frinds and breithring. In end they proceids; admittes an accusar, wha bruikit that nam for ignominie manie yeirs efter, "Wilyeam Stewart the Accusar," a pensionar of the Pryor of St Andros; receaves the articles of accusation; admittes and takes the deposition of a number of witnesse, fummoneid out of St Andros, namlie his graitteft mislykers; Mr Andro euer adhering to his declinator, and at all tymes, as occasion feruit, telling tham his mynd mightelie anent the treuthe and weght of the cause of Chryft and his Kirk, and wrangs done thervnto, quhilk he wald be avengit of sum day. And when they haid don all, lytle or na thing for thair purpose gat they provin, bot decernes that Mr Andro, for his vnreuerent behauiour befor his Maiestie and Counfall, fould be put in ward in the Castle of Edinbruche during the Kings will. In the mean tym, Mr Androes breithring and frinds is informit, be sic as knew the plattes leyd, that thier was na guid meined to Mr Andro, and, if he war annes fast, he wald nocht be lowft again, vules it war for the skafild. This maid him to keipe him quyet a night and a day, during the quhilk tyme I travelit amangs the counfallars: Manie gaiff me fear words, and said thier was na danger; bot our best frinds read a dictum, wrytten on the wall, founding, *Loufs and Leiving*. We vnderstud, fordar, that the decreit of the Counfall was alterit, and the ward apointed to be Blaknes, a foull holl, keipit be Captan James men. Sa, whill we was all in grait and heaueie anxietie, and maist duffull doutfommes, what to counfall,—vpon the an part, thinking it a hard and fear mater to bereaue the Scholles and Kirk of Scotland of sic a light and leadder, and thinking that moyen and tyme might mitigat the King, and procure his libertie; vpon the vther part, knawing the course and plattes leyd be the enemies, and seing the violent form of Captan James government, we thought it hardar to jeopard the lyff of sic a man, as might be referued for a better tyme,—being, I say, in this dutfull debat amangs ourselues, and euerie an with his awin hart nocht knawin weill wharto to inclyne, Mr Andro himself comes out in publict, resolut and cheirfull, and bad ws all be of guid cowrage, for God haid resoluit him of the best, and he was affurit wald be with him. Sa we go to dinner in Mr James Lawfones hous, wha with all his gheasts war exceiding heaueie harted, and oftentimes could nocht contein, bot mix thair teares with thair drink. Onlie Mr Andro eat, drank, and crakked

als merrelie and frie myndit as at anie tyme, and mair; and (according to his continuall form at meat, and in all companie,) tuk occasion of guid conference and discours, pertinent for the tyme and stat of maters, to his awin wonderfull encouragment, and our grait comfort, interlasing alwayes sum mirrie interludes, and drinking to his Captean and wardfellowes, bidding ws mak ws ready to follow, &c. Sa, efter denner, he gaiff it out, and non knew vther, bot a verie few, that he wald obey the charge, and enter in ward, giff the King commandit, and God sa directed him. Whervpon the Measlar gettes accés, giffes him the charge, with his warrand, till enter in the Castell of Blaknes within four and twentie houres, the quhilk he receaues reuerentlie; bot, within an houre or twa, his brother Roger and he slippes out at the Port. hand for hand, and ludges that night where God haid preparit, and within four and twentie houres enterit in Bervik, in place of the Blaknes.*

Ther was na thing behind bot bitter teares and heaueie lamentation, partlie for the present los, bot mikle mair for the esteat that was till ensue vpon the Kirk, quhilk euerie an apprehendit in graitteir and graitteir misfour of horroure and feirfulnes. Bot aboue all, that notable and maist fathfull minister of God, Mr James Lawfone, wha, seing sa terrible a tempest breiding and coming on the schippe of the Kirk, and the wysest, stouttest, and ablest schippers and mariners remouit, apprehendit the danger sa hiely, and drank in the greiff and melancholie sa deiply, quhilk being augmentit, and na wayes mitigat, be that quhilk followit, namlie, the vndewtifulnes of his flock, waisted his vitall sprites be piecemeill, and, within few monethes thereafter, cutted the thrid of his maist stedable and comfortable lyff to the Kirk of Scotland.

As for my self, to confes the treuthe, I was almaiist exaninat with heaueines of hart, the quhilk, gif it haid nocht resoluut in abundance of teares, my lyff haid bein suffocat; for the quhilk cause I tuk me to a chamer, and closing the dure, let my affectiones brak out, and go loufs at random, quhilk a speciall loving frind of myne, wating on me, sufferit for the space of an houre, bot efter knockit sa, and spak to me, that bathe for loue and reuerence it behouit me till opin; wha nocht onlie vsit all the comforts he could, bot wated vpon me, and conveyed me ham to St Andros: This was Andro Wod of Strevithie.

Mr James Lawfone, and Mr Walter Balcanquall, his onlie colleg that remeaned, maid, according to thair disposition, the pulpit of Edinbruche to sound

* A certean of Captan James horfinen haid immediatlie befor riddin out at the sam port till attend vpon him, and convoy him to Blaknes, ther annes to mak him sure.

mightlie in the praise of Mr Andro, and to the detestation of the fact of the Counfall, that had sa proceedit against him ; also, they prayit for him in particular, at all thair ordinar sermons, quhilk moued the peiple verie mikle, and gallit the Court.

At my coming to St Andros, my wound, skarfie stemit, beguid to blude apace, finding na thing, whar euer I cust my eis, bot mater of melancholie. His bookes war in danger, being put to the horn ; and therfor I addressit me with diligence to pak tham vpe, and put tham asyde, and skarfie was ther ane quhilk I haid knawin in his comoun vse that rancled nocht my wound againe, sa that that labour was fellon peanfull and heavie to me. Bot, aboue all, it was a daylie hart brak to me to sie that notable wark, sa weill begoun, yeilding, in the first spring tyme of it, sic appeairance of plentifull fruiets, with sic a calamitie cuttit of from all hope of heruest. I thought I felt continualie a could heavie lumpe lyand on my hart, lyking for to chok me ; and sure I am it haid cost me my lyff, giff the mightie hand of my God haid nocht curit bathe bodie and faull ; and efter the curing therof, furnesit, by all conscience of abilitie and expectatioun, sum missour of strynthe and gifts to tak a piece of courage, and hald in the spunk of lyff in the wark, till God sould haiff mercie, and return for the restauration therof.

For finding, as in the spring tyme, nature beginning to purge, I helped the sam with a melancolique purgation, quhilk wrought lang, and in grait quantitie, euidentlie be the cullor, kything the peccant humour. And soone thereafter, finding sum curage, bathe naturall and spirituall, I fell to wark, and by my awin houres for the langages quhilk I keipet befor, I supplied, as I could, the thrie dayes of Mr Androes publict Lessones in the comoun places of Religion, and teached the twa cheiff controuertit heads *De verbo et Ecclesia*, in the monethes of Merche and Apryll.

By and besyde the inward hand of my God, to whom alan pertienes all praise, I haid twa vtward speciall comforts. An was the Maisters and Members of the Vniuersitie, wha kythed an vther mynd to the wark then I luiked for, and gaiff thair presence and guid countenance and assistance to my Lessons, to my grait comfort and incuragment. The vther was of twa speciall daylie frinds and companiones : the ane Mr Robert Bruce, the vther Mr Robert Durie, wha keipit companie with me continualie, to my grait vphald and forderance in Gods Word.* Of that an wharof, namlie, for the grait praise

* Mr Thomas Buchanan also was my guid nighbour and frind at that tyme, and all his dayes.

of the caire and prouidence of God towards his Kirk, I man remember sum thing mair at laithe.

Mr Robert Bruce, second sone to the Lard of Arthle, brought vpe in letters, past his cours of Philofophie in the Vniuersitie of St Andros, and thereafter be his father furnesit, was sent to France, whar, and in the Vniuersitie of Lovan, in the Low Countreyes, he studiet, namlie till Humanitie and the Jurisprudence, quhilk his father and frinds haid sett to be the end of his studies. Therefter coming hame, he is directed till attend on Court and Session, for his fathers effeares and his frinds, till the Lord began to call vpon him, and wourk stranglie in his conscience, sa that he haid na rest nor confort, bot in the Word of God and companie of guid men. Yit the manifold effeares of his father and frinds continualie importuning him, maid him to stryve against the working of his hart; bot in vean, for he was fean at last plainlie to schaw his father, that ther was na rest nor lyff for him, vnles he haid leue to go to the studie of Theologie, and be in companie of Mr Andro Meluill in St Andros. Sa his father permitted at last, and he cam to ws at the beginning of that sam wintar, at the end wharof Mr Andro was put att, whom maist lowinglie and fathfullie he assisted till his departour out of the countrey, and syne retourned again to ws, and sett himselff mair earnestlie then euer befor to his studies; and that nocht onlie to be a heirar, but to essay what gift God wald giff him of vtterance of that quhilk he studeit. And all this movit, yea, drawin as it war perforce, with a mightie inwart working, quhilk sufferit him never to gett rest bot when he was about that purpose. He said to me a day, in releiving of his mikle and fear occupied mynd, in privat conference purmeining in the fields, that or he cust himselff again in that torment of conscience quhilk was leyd on him for resisting the calling of God to the studie of Theologie and Ministerie, he haid rather go throw a fyre of brimston halff a myll lang.

Sa, befor he wald open his mouthe at our table, whar ordinarlie ther meall about, the students opened vpe a chapter, and gathered sum nottes thervpon, he desyrit to haiff sum exerceis in privat with me and Mr Robert Dury, and sa anes in the ouk first, thereafter thryse, our tyme about in a large wyde hous of the Collage, we handlit a chapter, till that way we past throw the Epistles to the Romanes and Hebrews; but or we cam anie way fordwart in the Hebrews, Mr Robert tuk the haill exerceis to himselff, and haid vs auditors, to our grait ioy and comfort. Therefter we drew him to the Scholl, whar the students haid ther privat exerceises befor the Maisters; from that to the Table,

and fyne to the morning doctrine on the Sabbath, to quhilk a multitude of the best peiple of the town resorted. Sa it pleased God at that tyme, to my singlar vphauld and incuragment in his service, to begin to trean vpe and fram that maist notable preatchour for the tyme of restitution of his deceyt and captained Jerusalem.

During this tyme, the first intelligence be wryt I gott of Mr Andro, was of the Bischopes biffness, a iust copie of whafe Articles he send me hame; the quhilk I haiff thought meit heir to infer, for cleiring of the controuersie betuix the Kirk and him, and to schaw whow craftelie and malitiuſlie that hypocphant calumniattes the ordour and conclusionnes of Discipline befor sett down, therby to haiff catchit a vantage, giff he could haiff gottin, be sic information, a censour of the breithring of the French Kirk, Genen, Tygurie, &c., and to mak ws and our Discipline odius to the Quein and Kirk of Eingland.

ARTICLES QUHILK THE BISCHOP OF ST ANDROS GAIFF OUT IN EINGLAND TO THE FRENCH KIRK AT LONDONE, SEND TO GENEU, TYGURIE, &c. 1583.

The Ordour appointed be the Ministers of Scotland obtrudit to the King be tham.

1. As ther [is] a difference betwix the Ciuill polecie and government of the Kirk, sa is ther diuers governours appointed for the an and for the vther.
2. The ciuill magistrat rewlit in his politik esseares only, and the spirituall governours in the esseares of the Kirk.
3. As spirituall rewlars does exceed thair boundes, if they interpoys vpon ciuill and politik matters; so does the Prince or ciuill magistrat, if he pretend in maters ecclesiasticall.
4. The exemple of Vzziah, King of Juda, declares that kings sould be affrayed to middle with maters pertaining to the Kirk.
5. It is an heresie to a Prince to vsurpe the tytyle to be called the Head of the Kirk.

These about wrytting concern the Princes dewtie.—These that follow concern the government and polcie of the Ministerie.

1. The Ordour wharby the Kirk sould be gornit, alswell in preatching of the Word, ministratour of Sacraments, as discipline ecclesiasticall, is sufficientlie and fullie sett furthe in the Scriptures, and hes neid of na farder; and the Ministers of the Word of God sould haiff na iniunctiones giffen to tham in preatching of the Gospell, bot sould speak as the Word of God puttes in thair mouth.
2. The government of the Kirk consistes in thrie fortes; in Pastor, Doctor, Senior, wha aught to haiff the hail discipline of the Kirk in thair powar; and Pastors to be sic as hes a particular flock wha lykwayes sould be called Bischopes.

3. The office and esteat of Bischopes, as they ar of provinces and dyoceis, can nocht stand with the Word of God.

4. Euerie Pastor within his awin congregation shuld haiff a number of Seniores or Eldars, of laic men, to assist thaim in counfall for the government of the Kirk; and in euerie compas, or reasonable precinct of boundes, thair shuld be erected a Presbyterie, consistin in the Pastors and Doctors, and sic vther laic persones, as be election may be associat within the sam. And these Presbyters shuld haiff cair of the doctrine and maners within thair bounds, and of the election of Pastors, when anie of thaim fall happin to inleak; and powar of excommunication, and disposition of benefices.

5. The Synodall Assemblie does consist in manie Presbyteries, lyk as the Presbyteries in manie particular kirks; and in the Presbyteries and Generall Assemblies, an Moderator is to be chosin be the consent of the rest at euerie meitting, and his powar to continow to the nixt Assemblie thereafter.

6. Thair is appellation from the particular to the Presbyterie, from the Presbyterie to the Synodall, and from the Synodall to the Generall, if anie man be hart and greivit. And the Generall Assemblie does consist of the Commisionars, quhilk ar directed from the Synodall Assemblies to the Generall: And in lyk maner the Assemblie Generall shuld haiff a Moderator chosin at euerie meitting.

7. The Assemblie Generall hes powar to mak lawes, canones, and constitutionnes, for the effeares of the baill Kirk, and to determine in all maters ecclesiasticall, in election of Pastores, deposition, suspension, excommunication, heresie, and whatsumeuer effeares pertaining to the Kirk.

8. The Assemblie Generall may appoint tymes of thair convention from Assemblie till Assemblie, and convein thaimselues without anie licence impetrat of the Prince for that effect.

9. The Assemblie Generall hes also powar to direct Commisionars to the Kings Parliament, quhilkis Commisionars shuld haiff the powar and authoritie of the Kirk, and nocht sic as ar Bischopes, except they be from tyme to tyme authorisid with thair commission.

10. The Assemblie Generall hes also powar to direct, of thair awin number, certean to visit the Kirks as occasion fall fall. And ther is na ordinar powar to visit, except they haiff commission of the Kirk, and be directed from the General Assemblie to that effect.

11. Benefices ar the invention of the deuill, and na man aucht to posses rent or leiving; bot Deacones shuld lift vpe the Kirk rents, and distribut the sam, according to the ancient canones.

12. Patrones and patronages ar nocht to be tolerated in the reformat Kirk, as occasiounes of intolerable corruptionnes. Bot the patrones shuld resing in favours of the Deacones: And gif patrones shuld be permitted, they shuld nocht haiff the choise of the election of the persone; bot efter the persone is elected be the parochine or Presbyterie, then the patrones aucht to coofer the leiving onlie to the persone intrant, and the distribution of the said leiving immediatlie to be giffen to the Deacones.

13. Ther belanges to the patrimonie of the Kirk all sic temporall and spirituall lands, teinds, rents, as hes bein at anie tyme foundit or dotted thervnto. And it is a sacrilage to the Prince, or anie inferior persone, to middle therwith, except the Deacones onlie to the vse forsaid.

14. Giff the Prince wald contravein the Actes of the Generall Assemblie, he may be alswell excommunicat as anie inferiour in the realme.

*Followes the Judgment of the Bifhop of St Andros, quhilk he preffed to haif had confirmed
be the lerned Doctors and Minifters of Gods Word in Eingland, Geneu,
or alſqcher, for fupplanting of the Kirk of Scotland.*

1. *For the Prince.*

1. It is ane of the graitteft parts of the Princlie office, to appoinct a godlie Ordour to the Kirk, and to tak head that the ſam be meanteined and keipt.*

2. It proceedit from the tyrannie of the Paipe, till arrogat to the Clergie the hail government of the Kirk, and to exclud therfra Chriftian princes and godlie magiftrates, wha ſould be nurifhes of the Kirk, and keipars of bathe the Tables.

3. Princes in thair awin cowntries ar cheiff heades vnder Chryft, as weill in eccleſiaſticall polecie as temporall, and thair iudgment in bathe is ſoveran.

4. Giff the rewlars of the Kirk hes done wrang, appellation is lawfull to the Princlie powar, be whafe authoritie the ſaming ſould be redreſſit.

2. *For the Miniſtrie.*

1. It is maiſt neceſſar that a guid ordour and form be preſcryvit in the Kirk, alſweill in the ſervice of God as in publick doctrin, that all things may be don ordourlie, and na man tranſgres the limites and bounds apointed in the Scripture, vnder pretext of the libertie of the Spreit of God.

2. The government of the Kirk does conſiſt in the authoritie and powar of the Biſchope, to whom ar committed the dyoceis and provinces in government.

3. The office of Biſchope is of the Apoſtolic inſtitution, and maiſt agreeable to the primitive puritie of the Kirk of God.

4. The ordination and ordinarie Judgment of Paſtors belangit to the Biſchope, without whafe authoritie whaſoeuer does preſume to the Paſtorall cure, enters nocht at the dur, bot ower the dyk.

5. Doctors hes na power to preatche, bot be the apointment of Biſchops; nather haiff they anie fordar powar in gouerning the Kirk.

6. Seniors or Eldars, of the laic ſort, is nocht agreeable with the Scripture, nor ancient puritie of the primitive Kirk.

7. Preſbyteries to be apointed of gentilmen, or lords of the ground, and vthers affociatt with the Miniſters, is na vther thing bot till induce a grait confuſion in the Kirk, and an occaſion of continual fedition.

8. The ordour of apointing Moderators in Preſbyteries or Aſſemblies to be alterit at thair meitting, is nather canonicalle efter the Scriptures, nor agreeable to the ordour of the primitive Kirk; in the quhilk it hes bein locall in the Biſchopes feat, and nocht electiue and variable, as was the Wardeanes of the Frires.

9. The Synodall Aſſembly ſould be moderat and governed be the Biſchope, in euerie province and dyocie, and be him ſould ordour be takin that the Kirks be weill ſervit.

10. The Generall Aſſembly of a realme hes nocht powar to convein thamſelf bot vpon a grait and weghtie occaſion intimat to the Prince, and licence granted therto.

11. Ther is na Aſſembly that hes powar to eſtabliſ lawes and conſtitutiones within the realm, bot ſic as ar allowit of the Prioe and his Eſteat.

12. The reſort of the Prelates of the Kirk to the Kings Parliament and grait Counſall, for the

* Giff thir grunds be faft ſtuten to or nocht, this tyms experience may tell. 1600.

weghtie effeaes of the realme, is maist necessar ; and that Ministers fall presum to direct of thair number to the Counfall and Parliament, it is an intolerable arrogancie.

13. Vifitation is an office necessar in the Kirk, and proper to the function of a Bischope, and sic as ar apointed be him for that effect.

14. Benefices and patronages hes bein zealouslie and godlie apointed be our anteceffours, and Christian Pastors may with faiff conscience inioy the faining. And the Deacones to be apointed ower the Kirk rents is an preposterus imitation of the primitiue Kirk, without anie kynd of reason.

15. The patrimonie of the Kirk is that, quhilk, be the lawes and esteates of countreyes, belongs to the Kirk and intertainment thair of, and nocht that abundance wherwith the Roman Kirk did overflow.

Thir last Articles, plean contradictorie to the establisht discipline of the Kirk of Scotland, the said Bischope of St Andros presented to the Bischopes of Canterbury and London ; also to the Ministers of the Frenche Kirk at Londone, and to findrie vther lernit men, alleaging thaim, to be foundit vpon the Scriptures, and maist sincere antiquitie ; willing thaim, be vertew of a commission giffen to him be the Kings Maiestie of Scotland, to intreat of thir maters, to confirm the sam be thair subcription and approbation.

And mairower, he wrot to Geneu and Tigurie finistrus information of all our proceedings, and as best might serue to purchas, and haid bein neuer so lytle a hinkling of ther pen till haiff born out his course, and maid vant of for his creadit at Court. Bot, as my vncl directed me, I maid his bislines knawin at hame, and informit all the guid breithring of his proceedings, and send copies of his Articles abroad throwout the countrey. And, on the vther part, Mr Andro, wha warred him far in credit without the countrey, amangs the best and maist lerned, namlie at Geneu and Tigurie, wrot vnto the Kirks at lainthe in the breithrings nam, and informit thaim of the man, and all his proceedings and purpose, in his delling with thame. The quhilk epistle, because it cleires bathe the cause and storie better nor I can set it down, I haiff translated, and thought maist meit to be insert in this place.

To the maist Reuerend Fathers, and our maist lowing Breithring in the Lord Iesus,
the Pastors of the Kirk of Geneua and Tigurie.

It is now almaist fyftein yeirs, Reuerend Fathers in God, and Breithring in the Lord, maist worshipfull, sen that graue and lerned men, and that quhilk is cheiff burning with wyfe and sincere zeall of the glorie of God, and helthe of his Kirk, informed with your precepts, and instructed with your examples, bathe in the first planting of our Kirks conioyned with the puritie of doctrine the bolines of discipline : And that thair vniforme consent and aggreiment in all poinctes witnessed vnto the hail warld, might left vnto the posteritie, they subfcrivit your Confession. In the fustteppes

of the quhilk guid and godlie renouned men, we thereafter insifting, haiff, nixt efter the heavinlie oracles of the Word of God, following the doctrine and constitution of your Kirk, keip the sam course vnto this present day; and farther, also leanning on the mercie and guidnes of our God, and in the frynthe of his Holie Spreit, we dout nocht constantlie, without weiring, to hald the sam vnto the end. Of the quhilk, our purpose and constant aggriment with yow in doctrine and discipline, we haiff fund of Gods guidnes this fruct, that indoring fa manie yeirs na heresie hes sprung out in our Kirks; nan com from vther places hes taken rut, entered anie thing deiplic, or remeained anie space of tyme in the hart of anie man, mikle les to haiff growin vpe or copen abrode. Na obstinat Papist or trespassour, publictlie knawin, hes it sufferit lang to converse amangs ws, vntean ordour withe. Sa it hes pleast the Lord to bles the labours of his servantes, vndertakin according to the direction of his Word; and vnto this day to heape fa grait and incredible happines, of his awin singular guidnes, vpon the congregatiounes of Scotland.

But in the mean tyme, alas! whill as we ansverit nocht vnto fa grait and rare a grace and guidnes of God toward ws, be that thankfules of mynd, obedience to his Word, and diligence in our duties, that becam ws. Behauld of the fearfall iudgment of God, but indeid iustlie deferuit, Sathan fa blinds with auarice and ambition, ane uocht of ws, albeit amangs ws, bearing the office of a minister, that forgetting, as sayes the poet, bathe his awin seham and the helthe of his breithring, and that quhilk is mair miserable, casting af all guid conscience, and making shipwraik of his fathe, goes forwart without ceasing to mix heavin with erthe, and with viter confusion to trouble all things. For when he haid left his flok, and vvwitting of the Kirk haid croppin in Court; when he haid nocht onlie with subtilt craft and polecie intrudit himself in the esteat of fals bisshopes, of new sprung vpe againe from the holles, the quhilk he haid oppugned of befor, bot also haid taken planlie vnto him, that fals vsurped authoritie quhilk in his sermons publiclie he haid damned, quhilk opinie in a maist frequent Assemblie General of the Kirk he haid oftentimes abiurit, and the quhilk, be findrie subscriptiones and hand wryttes, he haid renuncit and giffen ower; when, as he haid addicted himself to the maist vyle servitude and slanerie, and with the sworn enemies to the guid esteat of the Countrey, Kirk, and Relligion, in a maist filthie cause ioyned and bandit himself; when, that in doutfull matters and disparit helthe of his body, he haid nocht onlie consulted with witches concerning the esteat of King and Countrey, bot also for releiff of his seiknes he haid earnestlie fought the helpe and support of deuillrie and witchcraft; when, that efter a stubburn sylence from preching the space of a hailt yeir vnder clok of seiknes and infirmitie, he haid, to foster and fleir vpe the pernitiis affectionnes of the Court, maid twa maist turbulent and seditiis sermons; when he haid, with the Machiavellians of the Court, and the Papes trafecturs at ham, deuyft maist crowsall counsalls against the lyff, lands, and esteat of the best and maist zealus noble men, and vthers guid gentilmen and subiects of the countrey; when he haid don monie vther things, quhilk nather tyme sufferes, and seham forbiddes, to wryt; and now, when formall proces vpon the forenamed maist odias, hynous crymes was lead and deducit against him befor the Presbyteries and Assemblies, and for that cause, efter that he was inhibit, as maist sklanderus and vvworthie till vse the function of ministerie, vnto the tyme that the last censor of the Kirk might strik vpon him, to cut him of from the body of the sam as a maist contagiis and corrupt member, he obtaines a frie legacie from his Matie to pas to vther nationnes, whar, vnder pretence and clok of curing his diseases and seiking of his helthe, he might moyen all the meanes and wayes he could (as his verie deids hes declarit) to vex and trouble the Kirk, the quhilk now he haid leyit in his hart to slay and destroy as his deadlie enemye. Yie will giff ws, as we hope, this leue, (reuerend fathers and breithring in the Lord,) in the cause of God and his Kirk, simplie and planlie to deall with yow, for that onlie a ceartfear of the

hart is witnes that we yeild na thing in this present narration to our privat affections, bot rather overpas manie things of fett purpose, quhilk the cause itself requyres.

In London, then, letting himself out as Ambassator for his Ma^{tie}, he thifteouslie intreated oftentimes of secret purposes with the Ambassadors of France and Spean. Withe our nighbour bischopes (for ther amangis our nighbours he remeaned, nather purposed he at the beginning to go anie farther,) he haid sic conference, be the quhilk he traducit the best of our nobilitie and subiects as seditius and treasonable. He giffis himself to sic devyffes and counfalls, be the straithe and effect wharof, at this tyme, the maist lernit and fathfull pastores, in bathe the kingdomes, ar forced ather haillelie to keipe sylvence and leave the ministerie, or then by flight and exyll to faiff thair lyves, or els to eslay the filthie weirines of stinking prestones; or then of necessitie to do that quhilk onlie remeanes agains thair dewtie and conscience, to subscreyve to, the ambitius tyrannie of the fals bischopes, and to the impietie of manie corrupt rytes and ceremonies. Of this comes those Archiepiscopeall Letters, wrytten to yow and the breithring of Tygurie, be the quhilkis that meruelus, cunning, and fyne artifice, in feinyng and dissembling what he will, bathe does burding ws with fals and forgit crymes, and bring the government of our Kirk, traducit be manie calumnies, into dout and question. Albeit, he is les ignorant then anie man: and our awin conscience beares ws record, ws to haiff pressed earnestlie to that, that the discipline of the Kirk might be taken out of the Word of God, fa far as could be, and that it sould nocht pas a iot from the iudgment of your Kirks-Wharfor, lyk as it sould be superfluous to ws to open vpe and declar our iudgment vnto yow, namlie concerning maters of discipline, feing whatsoeuer we haiff in that mater, we willinglie and planlie confes to haiff receaved it of yow; and that we altogidder agrie with yow in all pointis, fa meruelouslie does our mynds and willes, be the vertew of Gods Spreit, concent in an harmonie. Sa will we nocht, for fear bathe of temeritie and impudence, preserveye vnto yow anie form of answering, or maner of wrytting againe to the Bischopes Letters and Questionnes. Of this onlie, at this tyme, wald we haiff yow perswadit, that the guid ordour of the Kirk, the quhilk Adamfone durst first vndermynd secretlie, and therefter opinlie oppung, and now at last wickedlie to calumniat, fathlesslie to mean swear, and maliuillie to deteast as Papall tyrannie, mother of confusion, and faggot of sedition, hes bein receavit within our Kirks, conform to the Word of God, and maner of the constitutionnes of your Kirks, euer sen the first tyme that Papistrie was chassit away; and incontinent approuit be the vottes of the hail esteates of the cuntry in Parliament, and, piece and piece, at last, of the mercie of God, hes bein brought to sum mediocritie of perfection, fa far, at the least, as the finalnes of that misfouir quhilk God hes bestowit vpon ws might attein vnto; and quhilk thrie yeirs ago hes bein approvin, sealed vpe, and ratefeid be the profession of the mowthe, hollie and feirfull aithe of the Lord interponit, and subscription of the hand of the King himself, and euerie aue of his subiects, grait and small, of what ordour, rank, and estate soeuer they war; and that be the expres letters patents of his Ma^{tie}, commanding all and sundrie, vnder the hiest pean, to do the sam.

Now, altho these things be fa in verie deid as is declarit, and this our discipline be corroborat be diuers and manifold vse and experience, maister of foolles, in all partes and in euerie occasion fallin out continuallie thir xxv yeirs bypast. Neuertheles the aduersar, efter that he haid maid the maist godlie and stout, alswell of the nobilitie as of inferiour esteates, wha haid bein the speciall instruments of God in the defence and establishment of Relligion and the cause of the King, be conduit and suborned accusars, waillit out of the number of sic men wha haid fault thaimselues in faull and body, to work all kynd of iniquitie and villanie for warldlie preferment, and be fals forgit crymes maist craftelie and deceatfullie leyit vpon tham, ather to be accusit of thair lyves and want

the head, or to be comprehendit and casten in prisson, banished, and forfait, to the intent, that nan could be left to ganstand thair godles course. This aduerfar, I say, causit the Kings Matie incontinent, and these Papistickall epicureans and bludie clients of the Hous of Guise and Quein Mother, be the quhilks his Grace is hauldin in fearfull bandes and abus, to convocat a Parliament of the thrie Estets of the cuntry, to bring the faming into vyle and bund flauerie. For nather durft they reafone of the maters proponit, nor thereafter giff thair vottes and iudgment frilie, according to the wounted libertie of the Esteates of Scotland, and the laudable government of our nation. Bot in a new and maist strange maner, the Kings will being maid a law and reafone for all things, the Presbyteries ar vtterlie peruerted, the pseudo episcopall tyrannie restorit, the King, be a plean law, receaves a full and absolut powar to command and rewl in maters, alsweill ecclesiasticall as ciuill. The sentences of excommunication, lawfullie pronounced be the Presbyteries, be thair authoritie is disanulled and declarit to be of na fors or effect. And finalie, all ecclesiasticall iurisdiction, and nixt vnder the King, all powar of rewl in the Kirk, is giften to the fals bischopes, quhilks war of befor, when the Kirk stude, ather maist iustlie excommunicat, or lying vnder the proces of the Kirks censours, as knawin maist sklanderus and vnuouet perfonen throwout all the cuntry.

Among the quhilk the cheiff captan and rewlar, even the author, and forger, and cheiff executor of all this wickednes, is Patrik Adamfone, the fals Bischope of St Andros, wha steying vpon this perpetuall and pontificall dictatura, meruelus it is whow craftelie he rages against the pastors of the Kirk, and all guid men, for bathe he propyues certean Articles, (karkt togidder be him,) or rather blottes of that comelines and ordour, quhilk sould be in Chryfts Kirk drawin newlie out of the dregges of the cupe of the Antichryst vnto the lawfull pastors to drink, and als be the authoritie of the King, obruds thaim to be fulferyvnt vnder the pean of banishment, incarceration, or depyryng of thaim from thair ministerie. Be the quhilk Articles, bathe that libertie of preaching the Word being oppressed, is attemperat vnto the lusts and pleasures of men; and feat of publick prayer, with the simplicitie of ryttes, in ministratoun of the sacraments and celebrating of mariage, is filthelie adulterat, and manie vther things against the expres Word of God is committed. He hes pitiusslie destroyed the Collage a fyve yeirs since, at the command of the King; and be a speciall Act of Parliament, consecrat to holie erudition and vertew, that onlie a antifeminarie, of the knowlage of the tounges and sincere theologie, in all the realme of Scotland, sett down and planted against the manifold feminaries of the bissie Jesuites, casting out therof all the professors and students, and spulyeing the Bibliothek and wryttings therof, it nocht being obscure what Sathan purposes by this doing; to wit, that the light of heavinlie knowlage being extinguishit, we be involved again in the mist and darknes of Jesuiticall sophistrie; that we, wha began in the sprit, may end in the fleche; that the wyneyard of the Lord, spoiled of the saueguards and defence of his hedge, might be eaten vpe of wyld beasts; and, finalie, the walles of Jerusalem cast down, the sanctuarie may be brunt and desylyt. Vnto the holie peace, concord, and vnitie with our nibours, to whafe frindschipe we ar ioyned sa streatlie, first be bands of religion, libertie, and conquest therof by thair speciall helpe and meanes, and thereafter confirmed with manifold benefites, they prefer the fawour and frindschipe of the Guisians, and the rest of these monstrous Readeattins in France, quha celebrat that bludie drunken feast of Bartholomew in Paris, with that horrible butcherie of the holie martyres of God, the quhilk our Court now affirms iustlie to haiff bein massacred. Yea, they haue persuadet our Joas to receave in Athalia in the associatoun and fellowchip of the Sceptor and Croun, without whafe guid will, benediction, and full delyverance, they contend that nather can he happelie ring and lawfullie at hame, nor obtene the empyre of the whole Ill of Britannie. Be

the bludie counfall and direction of the quhillk Athalia, all things hes proceedit, sen Monsieur Obignies first coming in Scotland, in sic fort, that according therto, a thrie yeirs ago, the Erle of Morton, Regent of Scotland, and now latlie the Erle of Gowrie, bothe most stout and valiant aduengars and defendars of Relligion and the Kings cause, be the fals sentence of corrupted iudges, war circumvenit and oppressèd. At whafe pleasure and will, albeit captiue, the best nobilitie and peires of the land, the frakest and maist zealus in relligion, in dicta causa vnhard, ar forfaulted, apointed for the slauchtar and drawin to the gibets and comoun place of execution, and all thair guidis and geare, as the clothes of the innocent to the hangman, ar giften to the faulles clyent of Guise and Athalia. To quhillk merciles men, with the guidis and gear of the noblest, best, and maist innocent, as with the spuilzie of thair enemies, ar gorgiusslie arrayit, and accompanied warlyke with a fort of limmers and godles fuddartes, most feirfull and dolorus to the guid and godlie, and profitable and plesand to the vngodlie and wicked. They abrogat and braks Gods lawes, and maks wrang and vniust, and puts tham scharplie in execution; sa that in na place euer could that be mair treulie spokin,

Jam late impietas grassatur libera, passim

Omnia plena malis :

Cum penes iniustos ius est, et iussa molorum

Sunt metuenda bonis.

Now rages loufs vngodlines in land,

In euerie place all is *full of** molest,

Whill as the right is in the wrangfull hand,

And warlt mens lawes ar feirfull to the best.

Sie now, altho we fould keipe silence, reuerend fathers and maist lowing breithring in the Lord, what meines the questiones of Adamfone auent the powar of the Prince in making of ecclesiasticall lawes, and constituting of the polecie of the Kirk, in convocating of Synods and Generall Assemblies, and in proclaiming of Fastes; to wit, that na thing be sa fur and sacrat amangs ws, quhillk be the wickednes of these mischant men fall nocht be violat and vndone. He knawes weill aneuche, nather can he be ignorant of that quhillk he hes so often read and lerned of your maist godlie and lerned wrytings, That it perteines nocht to the Prince to prescryve ather relligion to the Kirk, or discipline to the Pastors therof; bot be his autoritie to confirme bathe the an and the vther, apointed be God, and sincerlie declarit out of his Word, be the ministrie of his seruantes; to reuenge and punishe all corrupting of clein doctrin, contempt of holie discipline, and perturbation of lawfull ordour, for the quhillk vie and purpose he hathe receavit the sword; to decore the Assemblies, gif neid beis, with his presence; to arme the innocence of this ministrie be his faiffgard and defence; iff ther aryse controuerries amangs the Pastors sumtymes, to compose and agrie the sam be his autoritie interposed; to promoue, be guid lawes maid for that effect, these things quhillk ar lawfullie constitut be the Assemblies; and to do manie vther things for the weill of the Kirk, quhillks wer lang to rehers, and vneidfull. Bot far vtherwayes does he sitt in the Synods amangs the Pastors, then he does in the throne of the kingdome amangs the Eileattes—heir to mak lawes for subiects and command, bot ther to receaue lawes from God to obey. And finalie, the coming

* Or, ill and

of the enemie to be declarit be the found of the trumpet of the watchmen, as Ezechiell and Joel commands.

And albeit, that sum things be callit ecclesiasticall, and vther things ciuill, and the ciuill apertean to the Comoun weill, the vther to the Kirk, yit it is nocht sa mikle to be considerit what things is handlit as whow; seing the knowlage of an and the self same thing, a way, and in sum respect, apertaines vnto the magistrat, and an vther way to the Senat Ecclesiasticall; and yit sic a mater natur does the Kirk ciuillie, nor the Counfall or Parliament ecclesiasticallie, intreat *ἡλίκι γλαυκας* *εις Ἀθηναις*—falt to Dyfert, or colles to Newcastle. And as twiching the Convention of the nobilitie at Ruthven, and the iudgment of the Assemblie concerning that mater, What neid is ther to wryt? The halliest and best part of the nobilitie and esteates of the realme, without anie tumult or slauchter, comprehending and putting in prissone ane or twa wicked men, remoued a pest from the Comoun weill, a sure mischeiff fra the Kirk, and delyverit the King from present danger, bathe of body and faull. The King callit a Convention of the Esteates. He declarit the danger wherin himself, the Kirk of God, and Comoun welthe, was brought in by the counfall of wicked men—he commends the fathfulness and stoutnes of the nobilitie, wha haid delyverit his Matie, the Kirk, and Comoun weill, from sa present a danger—frie and graue sentences and vottes ar spoken—all with a voice commends the deid. Ane Act is maid be the Esteates, be the quhilk the conveining of the nobilitie at Ruthven is approven as guid service done for King and Comoun weill. And at the sam tyme the Generall Assemblie of the Kirk was conveinit, vnto the quhilk was send fra the noble men that tuk sa guid a wark in hand to purge tham from the calumnies of euill willars, and from all suspition of privat factionnes and sedition, and to notifie and approue the deid to the Assemblie and all guid men. Ther is also send to the Assemblie ane or twa Commissioners from the King: From the Assemblie also vnto the King ther is directed lykwayes sum of the breithring with his Maties Commissioners, to vnderstand the Kings awin mynd in that mater, and report it again to the breithring. In the Kings awin nam and words, it is reported to the Assemblie againe, that his Matie acknowlegit in verie deid, himself, the Comoun weill, and the Kirk of God, to haiff bein releued of a maist grait and extream danger; and for that cause thanked God hartlie, and willit the Assemblie, and euerie an of the breithring, according to thair office, diligentlie to trauell, that the comoun danger, now being remouit be the stoutnes of the nobilitie, the wark of delyverance begoun shold be bauldlie profecut and perfyted, sa that bathe in thair prayers to God, and sermoutes in publict to the peiple, they shold haiff in speciall recommendation sa guid, sa holie, and wholsome a cause of the King, Kirk, and Comoun weill. The Assemblie obeyes, and gifes thanks to God in a singular maner, for heiring of the prayers of the Kirk, quhilkis haid bein poured out with a solem fast and humiliation a lytle befor the arysing of the delyverance from the sworn suddarts of the Hons of Guise, and of our Athalia, Obignie being captan to tham, wha haid sa fearlie oppressed the Kings Matie, Kirk, and Comoun weill, with a mistie night of captiuitie and blak darknes of schaufull servitude. And this is that quhilk our guid Bischope exagitates, to bring the breithring in hatred and invy, wha elchames nocht befor yow to plead the cause of the Papists, whom he can nocht suffer to be counted for goattes be the trew Pastors, whase office is to seid the Lambes of Jesus Chryst. But the bearer presses ws, and peraduenture this is over mikle, namlie vnto yow wha is acquainted with the smelling out of the craft and subteltie of sic wolfes. And therfor in end we pray yow, bathe in your privat and publict prayers, to commend to our comoun Father the Kirks in bathe the countries, for the graitest part is destitute of thair Pastors, and sa exponit to the intrusion of bludie wolfes; and that yie wald, in this grait darknes, schyne befor ws be your fathfull counfall, wha, fear against our willes, ar pullit away from our awin dear flockes. From, &c.

1584.—Bot to turn bak againe, and deduce the Storie of our esteat till we followed Mr Andro, and war all fean to flie efter him. About the beginning of Apryll that yeir, 1584, the deuill essayit the stay of my werk, trauelles for halding vpe the wark of the Collage of Theologie, or rather hadding in anie spark of lyff in it. For the Oeconomus of the Collage, wha held the hous, and introineted with the haill leiving therof, being a flight and war man, and perceaing the esteat of the Kirk deceying, and graitlie to be hated be the Court, he thought it wald nather be profitable nor sure for him to be in that place of fervice in the Kirk; for he laid his intelligence and collusion with the Bischope alwayes. And therfor, whowheit in the middes of the yeir, when all things war at the deireft, and he laid vplifted the best and surest part and payment of the Collage leiving, yit he comes to me, and wald neides giff over his office, and leaue the halding of our hous in the Collage. This was wounderfull heaue to me, being owerburdenit with teatching and governing of the students in thair disputes, exerceises, and conuersation; for the hous of the Collage, annes giffen vpe, the students behoued to skatter, and all exerceis ceas. Yit it pleased God to giff me a hart resolued to be doing what I could, thinking it the best, when euer the visitation of the Lord sould com, to be fund occupeit in his wark. Therfor, with the advys of Mr Robert Bruce, wha maist lowinglie and fearfullie assisted me in all, I called the said Oeconomus to his comptes, gaiff him a discharge of his intromission, sa far as he clared him be iust compt, and vndertuk myselff the furneing of the hous, whervnto my wyff was a right and stedable helpe, and sa put af that monethe.

This monethe of Apryll was a most anxius and perplext monethe to the Kirk and haill countrey of Scotland: Wherin about the Pasch, the Erles of Angus and Mar, the Maister of Glammes, accompanied with thair frinds, occupied the town and castle of Stirueling, luing for the concurrence of the countrey to stand be the guid cause, and repres Captan James insolence. Bot finding could concurrence, and heiring of the King with grait forces to be merching from Edinbruche to Stirling, war fean to flie and eschape into Eingland. At the sam tyme, the breithring from all partes assembling to St Andros, whar the Generall Assenblie was apointed to be keipit, they fand a boasting fyrie Commisionar* directed from the King, to craue a retraction of the approving of the Read of Ruthven, and a condannator and excommunication of the noble men conveined at Stirling; bot the graitest part of the

* My Lord Little Justice, Mr Johne Graham.

breithring departed, and sic as remeaned refused to hald an Assemblée, and sa suffered the sam to desert. I haid then bathe the confort and disconfort to haiff Mr James Lawfone to be my ghest : To haiff the man to whom, for his grait affection, I was mikle addetted, and wha was cheiff for lerning, holines, powar in doctrine, and all guid vertues amangs the haill ministerie, in my hons interteaned the best I could, it was a grait comfort and ioy to me ; bot to fie him in sic perplexitie, sorow, and melancholie, it wald haiff grievit the hart of anie wha loued the cause of Chryft.

The King, with his forces, coming to Stirling, the town receaves him obedientlie. The Castle nocht being furnesit, was fean to rander, luiking for ther lyves, bot gat na grace. The Erle of Gowrie, apprehendit in Dondie a whyll befor, is brought to Stirling, and ther beheadit.

About the beginning of May, I was compellit throw necessitie, bathe of the furnesing of the foundat perſones in the Collage, and my awin famelie, to tak iorney athort Angus and Merns, whar the Collage leiving lyes, and gather in the rent dew to the Collage. In this mean tyme, the Bischope is retourned from his embaſſage. A Parliament is keipit at Edinbruche, in the quhilk lawes is sett down for restraining of the frie prething of the Word, and owerthraw of the haill establiſſed discipline of the Kirk ; and that of speciall purpose to be ſnares to tak the fathfull ministers in, for do what they could, they fould nocht eſchape ather treaſſone againſt Chryſt or the King. For preaching friſlie the treuthe, they fould fall vnder the danger of theſe lawes ; and keiping ſylence, or prething to the pleaſour of men, they fould betrey the cause of Chryſt. Theſe lawes ar promulgat at the Mercat Cros of Edinbruche, and woves maid be Captean James, the Chancellor, and cheiff hand of that cours, that giff Mr James Lawſones head war als grait as a hay ſtak, he fould cauſe it lope from his hauſe. The quhilk, when Mr James perceavit, be advys of his breithring of the Preſbyterie, and of the beſt of his flok, and godlie barones and gentlemen about, with his brother and coleag, Mr Walter Balcanquall, withdrew himſelf ſecretlie from Edinbruche, and paſt in Eingland. Bot befor they paſt, Mr Robert Roul, accompanied with Mr Walter Balcanquall, and certean of the breithring, cam to the Mercat Cros at the verie publication of the Actes of Parliament, and tuk publict documents, that they proteſted againſt the ſaid Actes, (ſa far as twichted the Kirk,) in the nam of the Kirk of Scotland, &c.

Returning from Angus, all thir newes is tauld me, and that the bruit was,

that I was away with the rest ; whowbeit, indeid, as yit it cam na wayes in my mynd to leaue the Collage, bot was resoluit to be fund ther when euer it pleafit God to visit me. Sa the Sabbath after my ham coming, I went to the Kirk, and efter noone my vncle Roger, knowing fordar nor I did, comes ower from Dondie, and finding a friund of his in St Andros, tauld him that the Bifchope was coming hame with a commiffion to tak me ; and therfor befought him nocht to leaue me till I aggreit to go ower to Dondie with him. Sa he delt with Mr Robert Bruce and vthers my friunds, and importuned me fa, that it behoued me to go with him, as I did that night to Dondie. The newes that comes to me the morn was, that the Bifchopes men, with the Magiftrats, laid bein cerfing the Collage and my hous for me, and laid fought out all my lettrones and wryttes ; and that my dittay was already inacted, interteining of intelligence with my vncle, the Kings rebell, &c.

Sa feiking resolution cairfullie of my God what to do, a cufing of my awin name, of his awin frie motion and accord, offerit to me, be the affiftance of God, to put me faiff in Bervik within twentie four houres be fie. To this alfo my vncle Roger, and vther friunds, aggreit. Sa efter confultation with my God, and finding of his warrand in my hart, I concludit to go, albeit nocht without grait tentationes and mikle heavines ; yit on the part reioyfing, that God gaiff the hart to leaue natiue countrey, houfe, and fweit lowing new married wyff, and all for the loue of him and his Chryft. Thus my cufing being a mariner, conducit a bott to carie a town of his portage wyn about to Carell, and decking me vpe in his fie attyre betymes in the morning, about the fimmer folftice, tuk me in down vnder Dondie as a fhipbroken fie man ; and rowing about, behouit to go to the heavin of St Andros, to los a certean of fkleatt fteanes, and becaufe it was law water, we behoued to ly a whyll in the road till the water grew, whare the bott wanting ane owerlaft, the feall was cassen ower hir ta end, and ther I leyd vpe, left I fould be fpyed of fimm fhipes rydding befyde. Bot within fchort fpace, partlie be rokking in the fie, and partlie for want of eare, I grew fa extreame feik, that manie a tyme I befaught my cowfing to fett me a land, fchofin rather anie fort of detlie for a guid caufe, nor fa to be tormented in a flinking holl. And yit, whowbeit it was extreame peanfull, I gatt ther notable medicin of vomitine, quhilk was a preferuatiue to my helthe all that yeir. Sa coming hard to the fteppes of the Archbifchopes peare at St Andros, we loffit our fkleattes, and tuk in viners, and rowit out agean immediatlie, and cam that night to Pitmillie burn mouthe, wher I gead a land, and reposit me in my fie abbat. And efter offers of grait kyndnes be

the Lard, and furnitour of a rubber of stark Merche eall, betymes in the morning we rowit out about the Nes. The day was hat. Ther was bot twa men in the bott, by twa cufings of myne with myselff: Of these twa we haid an at our deuotion, the vther was the awner of the bott, and verie euill affected; bot the hat rowing, and the stope with the stark eall hard befyd him, maid him atteans to keaue ower aslipe. And it pleasit God to fend a prettie pirbe of wound, wherby getting on a seall vpon hir, or ener our schipper wakned we was a guid space befouthe the May; wha seing he could nocht mend himselff, was fean to yeild and agrie with his merchant for a hyre to Bervik. Bot being af and on with Dumbar, about ane efter noon comes af the hilles of Lammure age a grait mist, with a tempestous schoure and drow, quhilk, or we could gett our sealles taklit, did cast ws about, and, or my cufing was awar, caried ws bak almaist to the May, with sic a how wa and spene drift, that the bott being opin, he lukit for grait danger giff the stormie schoure haid continowed. Bot the young man being verie skilfull and able, starts to his kift, and tuk out a compas, and finding ws contrare our course, with mikle ado, wanting helpe, and schipping of mikle water, he cust about and pykit on the wind, halding bathe the helme and scheit, susteining in the mean tyme euill langage of the schippar in stead of helpe, till it pleasit God mercifullie to luik vpon ws, and within an houre and an halff to dryve away the schoure and calme the drow, sa that it fell downe dead calme about the sun drawing leache. To keipe the fie all night in an opin litle bott, it was dangerus, and to go to Dumbar we durst nocht, sa of necessitie we tuk ws toward St Tabs Heid. Bot we haiffing but twa eares, and the boat slaw and heaue, it was about alleavin houres of the night or we could win ther, whowbeit, na man was ydle, yea, I rowit myselff till the hyd cam af my fingers, mair acquainted with the pen nor working on an are. Coming vnder the crag, we rowit in within a prettie lytle holl betwix the mean and the head, whare easelie going a land, we refreshit ws with cauld water and wyne; and returning to our boot, sleipit the dead of the night, bot neidit nan to wakin ws, for soone be the day light piped, ther was sic a noyse of fouldes on the crag, and about ws, because of thair young annes, that we war almaist pressed to lainche out. Now we haid Cawdingham bay and Hay mouth to pas by, and that but slawlie rowing be the land, whar was the residence of Alexander Home of Manderston, an of our cheiff confederat enemies, and wha haid intercepted a boot of the Erle of Angus coming about from Tamtallon to Bervik nocht long befor. This put ws in grait feir; but our guid God gaddit ws, making a sweit thik mist till arysle,

wherby we might bot skarfie gis at the sight of the land, and therfra naue could sic ws. Sa we cam on hulie and fear till we wan within the bounds of Bervik, whar we was in graiteft danger of all vnbesett in the mist be twa or thrie of the cobles of Bervik, quhilk war fa swift in rowing, that they ged round about ws; bot we being fyve within burd, and haiffing twa pistolets, with thrie fwords, and they na armour, they were fean to let ws be, namlie when they vnderftud that we was making for Bervik.

Thus gratiuflie protected be my guid God, I cam to Bervik, whar I fand Mr James Lawfone and Mr Walter Balcanquall, my vncle Mr Andro, Mr Patrik Forbes, appeirand of Cors, and fum vther gentlemen, but twa dayes befor entred in their iorney fouthe ower. And Mr James, with his colleg, war evin vpon thair voyage to follow, as they did within thrie or four dayes, acquainting me with thair frinds, and leaving me in thair rowm to pretche in the Kirk, as I was defyrit.

Being in Bervik, I rememberit the fweit tender harted young las that I haid maried, and thinking our burding was nocht yit grait, nather knew I that fche was with chyld, I refolued with my God to fend for hir, and tak sic part togidder as it fould pleis his guidnes to beftow. And fa fatiffeing the botmen to thair contentment, I fend bak with tham my cufing, Mr Alexander Scrymgeour (being then bot a fchollar, and now a man of guid giftes and estimation in the minifterie,) with a letter to my wyff, wha, cafting all things afyde, cam to me with diligence, be the conduct of a fervant of the Einglis Ambaffatour, lying in Edinbruche for the tyme, and tuk part with me during all my fojourning in Eingland, to my grait confort. My cowfing, James Meluill, returned nocht bak to Scotland, bot tareid in Eingland, and occupied his calling ther all the tyme of our exyll. I taried at Bervik about a monethe, and teatched twyfe eurie ouk, wherby I gat verie grait freindfchipe, namlie of a maift curteus and godlie lady, my Lady Widdringtoun, fpoufe to Sir Harie Widdringtoun, Knight, and Maifter Governour of the town, vnder my Lord of Houndesdean, wha defreyed me of all my charges during the tyme I was ther, and offerit me ten crownes of gold at my parting, bot I haid na neid of tham, and therfor refufit tham thankfullie. I haid alfo offered me, be diuers guid men and weimen of the town, bot haiffing of the bountifull liberalitie of my God aneuche brought with my wyff, I wald nocht incur anie liklihead of a mercenar; bot trewlie I fand sic fectfull profeffioun of trew Christianitie in Bervik, as I haid never fein the lyk in Scotland.

Efter rype and lang advyfinent with my God, I refolued to tak iorney

futhe ower, and as God fould call me to anie condition to teatche a scholl, and therwithe keipe the mouthe quhilk he haid opened, in catecheifing and pretching of Chryft occupied, till thefe afflictiones war past in Scotland, quhilk I luiked nocht indeid fould haiff bein quarter fa schort as they war.

In the mean tyme, the Erles of Angus and Mar, lyand at Newcastle, wryttes for me ans, and the second tyme verie instantlie, to com and pretche the Word vnto tham for thair comfort. To whom I answerit I could nocht, becaufe I was nocht entered in the ministerie ; nather was I of anie experience of knowlage in ther maters, being but a young man brought vpe in the scholles, and therfor haid resolued to keipe my awin calling. The treuthe was also, that my hart abhorrit and fearit to haiff to do with thame, being the Kings rebelles, and nocht knawing ther cause weill, and disposition of ther hart.

Yit I could nocht bot visit tham in my iorney at Newcastle, wher I purposed to tak schipping southwart to London. Sa parting from Bervik, hartlie recommendit to the blessing and grace of God, be manie godlie men and women, and be sum fett and convoyet a guid way on our iorney, we cam that night to Anweik, and ludgit in the houe of a weidow, whose sone in law, gnid man of the hous, was lyand feik of manie deadlie wounds, giffen him be the Scottes theives on the Bordar : And yit we receavit never an euill countenance of them, bot be the contrar war verie weill treated, and reasonable, and at our departing, gat bathe from the auld woman and hir douchtar manie bleffings.

Coming the nixt night to Newcastle, we resoluit on the morn incontinent to feik for shipping, and na wayes maid anie lang tareing, a piece of dewtie annes dischargit to the noble men. Bot Mr Jhone Davidstone, being ther with the Lords, informes me sa in all maters, yea, and being my Maister in St Andros, and a man of authoritie in the Word and Spreit of God, and namlie schawing me it was nocht his iudgment onlie, but of the hail breithring that haid past by, that I fould abyde with the noble men, exerceifing tham in the Word of God, till that ather they all, or sum of tham at least, fould retorne bak againe, brakes me from my purpose and resolution, that at the earnest delling of the Lords, and cleiring of thair cause, purpose, and conscience vnto me for that effect, I yeildit till abyde with tham.

Thus finding the warrand of God sattelit in my hart, efter diuers dayes deliberation and earnest prayer, I followed the sam. And soone efter Mr Jhone Davidstones passing away, wha haid bein deteined be tham onlie to abyde my coming and enter me, thinking it best to sett down the ordour meit to be

keipit amangs tham at the beginning, I put the sam in wryt with ane exhortation, direction, and fathfull warning prefixed, as followes :

To the right godlie, zealus, and noble, my Lords of Anguts and Marre, the Maister of
Glammes, and other noble and gentle men in companie with tham at this
present in Newcastle, in Eingland, your honors most humble Minifters
and fervants in the Lord, wiltheih grace and peace from God
the Father, and from the Lord Jesus Chryft.

FORSAMIKLE as at the ernest desyre of your godlie and noble honors, and the apointment of the rest of our breithring, confirming that inwart calling whilk we haiff of God in our harts, we ar placed heir to serue your lordschips and your companie in the minifterie of the Word of God in a tym fa necessar. Lyk as in maist tender loue and affection we cease nocht in our exhortationes to put yow in mynd of all things, according as the occasion of the portion of Scripture intreated offers. Sa we haiff thought it expedient, for the ma'r fathfull discharging of our dewtie and conscience befor God and his Kirk, schortlie in wryt to call to your continuall remembrance some speciall things, the diligent consideration and often meditating wharof may serue graitlie to the furtherance of the wark of God put in your weak hands.

It behoued ws first, in verie deid, till acknowlage in our consciences, and confes, as the treuthe is, that the Lord hes maist iustlie, and yit in grait mercie, corrected ws, nocht onlie for vther our manifald finnes and offences, be the quhilk we haiff strayed away from him, to bring ws ham again be his rod of humiliation, to the fauld and obedience of that guid Pastor of our faulles, the Lord Jesus, therby making ws to feill and perceauie in experience the fatherlie ceare quhilk he hathe of ws, in chasteifing ws as his awin deire childring, but also, and maist speciallie at this tyme, for over lightlie regarding, and negligentlie vsing, the occasiones offered, of performing the guid wark of the Lord, quhilk we haid in our hands. For nather at that tyme, as becam ws vprightlie, was the glorie of God fought, nather yit asauldlie and ardentlie was procured the preferuation, advancement, and further establisment of his Kirk, the kingdome of his Sone Chryft Jesus, fa notablie of his grait mercie planted within our cuntry, but then as now brought in extream danger, be craftie and wicked Papists. Nather was the Kings persone and estate diligentlie gardit from pernitiis flatterars, carnall Atheistes, seditiis and bludie idolaters, licentius libertines, filthie barlotes, hellesse witches, and sic vther dinelisse comfallowrs, as ceased nocht to nurishe and fleir vpe the poisons quhilk they had instilled in his young and tender breift. Nather was ther maid anie redres of the innumerable abufes and misfordours croppen in within the body of our miserable comoun welthe. But contrarie wayes, sum haiffing na thing bot the Word of Gods glorie in thair mouthe, laked all loue and desyre therof in the hart, the quhilk appeired plainlie in thair warks and proceedings, to the dishonour of God, and sklander of his guid cause. Sum thought it a small mater to flatter the King in all his conceattes and affectiones, and mak his eares patent to sic wha could alienat his mynd from the guid cause and instruments therof, and hald his hart and favour bund and bent to the former faction of the enemies, and thair vngodlie courses. Some regarding nought at all bot thair awin standing and guid estate wardlie, as though ther haid beine na thing in band but a comoun alteration and change of Court, played prettelie the part of Jak on bathe the fydes. The compleants, greiffes, and petitiones of the Kirk was hard, but with deaff eares, and luiked on

with winking eis, in sic fort, that the King now triumphes in that point, affirming with manie attestations and aithes, that never annes was mouit to him be the nobilitie a word of the Kirks effeares. Na remors nor redres for sacrilage, wherwithe the graitest part was defylit; no prouision for the ministerie, scholles, and pure; no ministratioun of Justice, nor punishment for maist odius and horrible crymes, quhilk aboundit in euerie quarter of the countrey; and fynalie, all was faid to haiff fought thair awin particulars, becausé na better appeired in deid.

And yit nochtwithstanding thir our grait finnes, quhilk, gif God wald enter in iudgment to punishe, might deferue a thousand fauld mair nor he hes yit leyde on ws, yea, the verie belles fyre, we may be weill assured, if we be rightlie humblit and vnfeinedlie turned to him with all our harts, with deliberat, ardent myndes and willes, to trauell till amend all thir misses, in cais God again ans in his mercie fall offer the occasion, that of his superabundant grace wathing away all our iniquities in the blood of his Sone Chryst Jesus, he will, for the glorie of his awin name, and that compassion quhilk he hes ever baid of his awin deir childring, luik vpon the oppression of his awin Kirk, and the miserie of that pure afflicted nation and realme.

For treuthe it is, when we luik at our awin deservng, we can find na thing but mater of mere desperation. But I pray yow, what hes the glorie of the Lord deseruit, that is trode vnder fute be these wicked instruments of Sathan, wha, without all scham and feir of Gods iudgments, hes bein sa bauld as to place a vanishing scheddow, a breathe going and nocht retourning again, with absolut powar and authoritie in the room and seatt of the most hie God? What hes the kingdome of the Lord Jesus, and libertie therof, merited? The quhilk by vyle dogs turning to thair vomit, and filthie swyne waltring in the foull pudle of thair abominable vyces and corruptions, is polluted, defylit, and led schamfullie captiue to the slauerie of the corrupt and cancered affectionnes of profane Jeroboams, that hes gean about with knowladge against conscience to force the trew worshipping of God, sett down and establisshed with all friedome, liberties, and priuiledges of the Word, in his awin Sauctuarie at Jerusalem, as a captiue slave to serue to sic a pernitiis kynd of government as thair vndantoned breames and vnbrydelit affectionnes hes against all pietie, iustice, and honestie, blasphemullie forgit and impudentlie obrudit to God, and the Kings fathfall and obedient subiects. Wha hes pulled away the ordinarie sacrifices of contreit and brokin harts for repentance, the peace offerings for remission of sinnes and reconciliation, and oblation of the calues, of the lippes for ioy of conscience and thankgiffing of the peiple of God, from Chryst Jesus, the holie altar of the Lord placed in the middes of his Kirk, as in Mount Sion; and hes tyed the sam to thair newlie erected goldin calfes and abominatiounes of Bischopes seattes, and residence of court, as in Dan and Bethell. Wha hathe ruggit away, but wisdome or reasoning, the administratioun and government of the Lords Tempell from his lawfullie called Ministers, Doctores, Eldars, and Deacones, to the quhilkis onlie, be the Word of God, it is giften as to his schofine Leuittes, and anointed Preists of the childring of Aaron, and be plan law hes applied the sam to thair belligodes, fals preists of Baal, maist infamius amangs the peiple, theiffs, drunkards, gluttones, whore and witch mungars, periurit, sacrilegius, deboullit perfonnes, to mean holiglasses, comoun trickers and deceauers; and finalie, men thames, and maist sklanderns in all thair lyff and doings. And all becausé, say they with Jeroboam, the sone of Nobat, wha maid Israell to sin, vtherwayes our kingdome can nocht stand; our coursé can nocht go fordwart, for the peiple will go to Jerusalem; they will adheire to the hous of Dauid; they wilbe instructed be the priests of the leiving God, wha can nocht comport with our doing.

They haiff pulled the Crown of Royall Authoritie within the spirituall kingdome, and thrawin

the sword of the Word of God, and scepter of ecclesiasticall government, of the head, and from the hands of Chryst Jesus, the onlie head and King of his Kirk. And sa, with open sound of trumpet, calling down, sa far as in tham lay, the eternall Sone of God, King immortal of heavinlie glorie, from his throne, wherout of he rewlethe his Kirk, hes placed in his steade a chylde of corrupt Adam, even an ertylie mortall creatoure : They haiff followed the fullishe exemple of Achaz, the King of Juda, and Vria the preist, in removing of the brassen alter of the Lord, and placing in the room therof an vther, according to the form of the altar of Damascus : They haiff followed the pervers dealling of the cursed apostat Julian against the Kirk of Chryst, in taking away the leivings from the Minifters to destroy tham be houngar,—mair crewelly nor Diocletian, wha cult the Christians to wyld beastes,—and making waste and desolat the scholles of Diuinitie, and all holie erudition : They haiff said with the fey and desperat Jewes to the Siers, “*Sie nocht ;*” and to the Prophets, “*Prophecie na langer to ws in the nan of the Lord, but speak vnto ws pleafand things according to our lyking.*” And, whilles the fathfull fervantes of the Lord, in loue of ther amendiment and fervent zeall of the glorie of God, discharged frilie thair commissiounes, revealed of the Lord vnto tham, they haiff forced tham, for feir of ther lyves, to flie and abandone thair natieue countrey with crewall Jezabell, cult tham in pressone with wicked Achab, and thretued tham with death, as did foolishe Amazia, when the Lord haid taken counfall to destroy him : They haiff plucked the keys of the kingdom of Heavin from the trew Apostles of Chryst, and giffen tham to the wicked Pharises, his enemies, wha nather will enter in thamselues, nor suffer vthers till enter : And finalie, they haiff cast down the dyk, cutted the hedge, demolished the towre, brokin the wynepres, banished the watchmen and laborars, the snedders and delvers of the wyneyeard of the Lord, to mak it to be tramped vnder futt of wyld Atheists, yea, an opin prey to the bloodie and creuall locusts of the botomles pit.

Can the Lord suffer these things lang, and be iust in executing of his iudgments, and puring out of his plages vpon his cursed enemies ? Can the Lord suffer his Sanctuarie to be desylyt, and his awin to smart, and be the Father of Mercies, God of Consolation, and maist fathfull keipar of his promises ? Can the Lord suffer his glorie to be giffen to an vther ? Can He, wha hathe promised to mak the enemies of Chryst Jesus his fustfool, suffer tham to tread on his head ?

Na, na ! right honorable and deir breithring, he hes anointed him King on his holie montean ; he hes giffen him all nationes for an inheritance ; he hes put in his hand a scepter of yron, to bruse in poudre these ertlien vethalles. When his wrothe fall annes begin to kendle bot a lytle, he fall mak it notoriusslie knawin till all the world, that they onlie ar happie wha in humilitie kisses the Lord Jesus and trusts in him. Now, therfor, seing the Lord hes maid your lordschipes to haiff these places and rowmes be birthe within your natieue countrey, wher throw it lyes on your thoulders of specciall dewtie, wherof yie fall giff a compt to God, to procure and seik to the vtermaist of your powar the releiff, delyverance, and weil of your naturall nation and Prince lying this day in fa pitius esteat of captiuitie,—and seing, in lyk maner, it hes pleased the Lord of his guidnes to call yow to be his gude instruments in this maist acceptable wark of vindicating of his glorie defaced, and delyverie of his Kirk, brought in sa miserable bondage, as also of the reclaiming of your natieue King from sa dangerus a companie and course,—and seing yow haiff also, ance or twyfe, employed yourselff in the cause, but for the iust reasones befor reherfed, and multitud of our fecret finnes, wherwith the Lord hathe bein hilie offendit, it hes nocht as yit haid an expected succes, and yit, as becomes valiant warriours and capteanes of the Lords armie, ar nocht discouragit, but purpoces, efter trew humiliation and assurance of Gods mercie and favour, to go fordwart,—we,

your Ministers, in the feir and nam of the Lord our God, and in loue and reuerence of your honours, defyre thir presentes to be a witnes and testimonie befor God and his Kirk, of the fathfull dischARGE of our conscience and dewtie towards yow, exhorting yow maist erneshtlie.

By the Lord our God, and his Sone Chryst Iesus, that withe trew repentance, vnfeinyt humiliation, reformation of lyff and maners, instruction and weidome of the Buik of God, ardent prayer and meditation, fervent loue and zeall toward God, his Kirk, and your King, yie fall fracie and curagiullie to the wark of God, and, following furthe the sam directlie, vprightlie, fathfullie, constantlie, and with all cair and diligence, fearing alwayes that wa, quhilk the Prophet pronounces against sic as does the wark of the Lord negligentlie and decetfullie, yow may yit hope for a happie successe of the mercie and blessing of God, for his awin glorie and names sake. Yie sie the enemies never ceasses to deuyse, deliberat, reafone, tak counfall, and put in execution thair malice and creweltie against the Kirk of God, his treuthe and professours therof; whow graitlie then sould we be efchamed to be found slipperie and slaw in the guid cause of our Chryst!

Bot this a thing in speciall we man denunce vnto yow, taking God, his Kirk, and your selues to record, that we forwarne yow, fathfullie, and in tyme, That in cais (as God forbid) yie ga to this wark againe, moued cheiflie with your awin particulars, as vengeance on your enemies, and to be restored to sic honours, rowmes, possessiones, and commodities, quhilk yie inioyed of befor, making Gods glorie the cause of his Kirk, of your King and Comoun weill, to be bot pretences and skugges, and as bot slaues and gudiates serving thervnto, ather the Lord fall curse the wark in your wicked hands, and mak it turn to your graitteir schame and disadvantage then of befor; or, in ceas for his awin names feak, he work the wark of his glorie in mercie for delyverance of his Kirk, (as he is accustomed to do with maist routlie and creuked instruments and dellings,) yit will he nocht feall in his iustice to reward yow with the corrupt and hypocriticall workers of iniquitie, at sic tyme thereafter as he thinks convenient. Bot in ceas (as we hope weill, and calles to God maist ardentlie that sa may be) efter trew repentance and effectuell reformation of yourselfs and companies, yie go to wark, setting directlie befor your eis the honour and glorie of God, according to his will, framing your willes and affectiones vnto the sam; and sa vprightlie, trewlie, and zealousslie, be all guid meanes and wayes seik God to be glorified, his Kirk to be delyverit, reformed, and surlie establissed, your tender King, and sweit native countrey, to be redde from the abusars and misfrewlars of the sam; and mak your awin particulars to follow efter, as the servant and sheddow, and nocht go befor as the maister and body; and be maist willing and ernesht to schaw the sam, in effect when God fall offer the occasion. And finalie, if yie go to with vpright deliberat myndes and bent willes till amend all things neglected of befor, then we dar be bauld, be the warrant of the Word of God, till assure yow of the presence and blessing of God to be withe yow, and vndoutedlie to perform the wark in your hands, whow weak that euer they be, and whow manie, craftie, and puissant so euer they be, that geastands the sam, to his awin glorie, the grait confort of his Kirk, and your honour and weifear, nocht onlie temporall, but perpetuall and enerlasting.

And to that intent, that maters may this wayes happelie proceed, we ar in conclusion maist erneshtlie and lowinglie, in the bowelles of Chryst Iesus, to exhort you and all your companie, that in the mean tyn, whill as occasion of bodellie exerceise in the mater, is nocht yit offered, that yie giff yourselfes diligentlie and ferventlie to spirituall exerceis, in heiring, reiding, and meditating continuowal of the Word of God, wherby yie may be moued to vnfeinyed repentance, trew humiliation, amendment of lyff, and denot and ardent prayer to the Lord, for his grace, mercie, and favour, and for the working of his powerfull Spreit in yow, yie may, out of the Word of God, as out

of the fontean and threaffor of all wefdome, draw out sic flore and aboundance of all guid knowlage, wefdome, and wholfome counfall, as may direct yow alwayes aright, and wharby yie may find ftrength, courage, confort, patience, hope, and perfeuerance in all your battels, bathe within and without, to the end, and affurit victorie and glorie in the end.

For the quhilk caufe, we haiff fett down to your lordfchips and companie the order, bathe of doctrin and difcipline, quhilk aucht to be obseruit in effect in all the companies and fellowfchippes of the faithfull, but speciallie with all reuerence and cair be ws now in this present eiteat, wharby we ourfelves may be inarmed, prepared, and maid fitt in all things for the wark of God, the enemies beiring of it, difcuragit, and sic as loued God and his guid caufe, prouoked be our exemple, be moued to praife God, and baldlie ioyne themfelves with ws, being perfuadit that we feik vnfeinedlie the Lord.

The leiving God of heavin and erthe, in the tender loue and mercies of his Sone Chryft Iefus, mak his guid Spreit to dwell fa plentioufflie in your noble harts, that yie may be fund worthie and notable intruments of his glorie, bathe in this and all vther guid warks of the Lord God; and that nocht onlie at this tyme, but enduring the haill courfe and tyme of your lyves, that efter all the battels of this present miserie, yie may inioy with him that euerlafting crown of glorie, quhilk he hes leyde vpe in flore for all his faithfull fervands and valiant warriours. AMEN.

At Newcaftell, the 2 of Auguft, 1584.

*The Ordor and Maner of Exerceife of the Word for Inſtruction, and Diſcipline
for Correction of Manners, uſed in the Companie of thoſe Godlie and Noble
Men of Scotland, in tyme of their aboad in Englande, for the guid
cauſe of Gods Kirk, their King and Countrey.*

FIRST, ther ſhalbe four ſermones in the ouk : twa on the Sondag, and twa on the ouk dayes ; ane befor noone, and an vther efter, on the Sabothe : and, on the ouk dayes, an on Wedniſday, and an vther on Fredday.

The ſermon on the Sabbath ſall begin at halff houre befor ten, and continow whill efter allea-
uin, ſa that the haill exercceife ſall nocht pas the ſpace of ane houre and a halff ; and efter noone it
ſall begin at halff houre to four, and end befor fyve.

The ſermones on the ouk dayes ſall begin at ten houres, and be endit be allea-
uin, ſa that the haill exercceife pas nocht the ſpace of an houre.

Ther ſalbe daylie comoun prayers twyfe euerie day, before noone at ten houres, and efter at
four, at quhilk tyme a Pſalme ſalbe read and handlit, ſa that the foum therof be ſchortlie gather-
ed, the partes fett down in ordour, and ſome ſchort notes of doctrine, with exhortation, bot in ſic
ſchortnes, that the haill tyme occupied exceid nocht the ſpace of an halff houre.

Ther ſalbe at euerie meall, immediatie efter thankſgiving at dinner and ſupper, a chapter read
of the hitorie of the Bible, and handlit ſchortlie as tyme and occaſion ſall requyre ; and thereafter a
Pſalme, or reaſonable ſection therof, being lang, ſalbe ſoung.

Ther ſalbe a ouk in the monethe dedicat till abſtinence and publick humiliation, ſpent in prayer,
doctrine, meditation, with ſic modeſt, temperat, and humble behaiour as effeires, the order wharof
ſalbe obseruit according to the preſcript of the buik of faſt and publick humiliation vſed in the Kirk
of Scotland ; wherof the preſent cauſſes ſalbe the miſerable eſteat of our Kirk and countrey of
Scotland, and, amangs the reſt of the Kirks in Europe, of France and Flanders.

At the quhilk tyme, vpon the last Sabbath of the onk immediatlie following the exercise of fasting, the Super of the Lord salbe ministrat, efter that iust tryell and examination haid passed befor.

On the Satterday, at the houre of enening prayer, or the Sabathe, at efter noon, or bathe, salbe a lecture, or plean leafone in the Catechisme, and principall grounds of Chrastian religion.

The Ministers, according as they fall agrie amang thamselfes, fall haiff there ordinarie Texts out of the cheiff partes of the Scripture; som of the Law, sum of the Prophetes, some of the Euangelists and Actes of the Apostles, and some of the Epistles and Renelation. And the ordinar exercise at prayers and mealles salbe in the Psalmes, Salomones Warks, and Historie of the Auld Testament.

Euerie an in speciall is earnestlie exhorted to his privat exercise of fervent prayer, reiding, and meditation of things hard and read, that thereby he may be steired vpe to grow, day by day, mair and mair zealus and deuot in spreit, familiar with his God, armed with spirituall armour against all aduersitie, and diligentlie moued to practise of doctrine in a godlie lyff and halie conuersation. And this mikle for the exercise of doctrin and prayer, for the quhilk it is necessar that euerie an that can reid haiff a Byble and Psalme Buik.

Off Discipline.

Ther salbe a day in the onk, Tufday or Furi'day, a Convention of sic as salbe chosin Eldars and Deacones, for ordering of all things pertaining to the comlie maner of all exercises of the Kirk, and all vther things necessar to a holie Chrastian congregation. And namlie to watche ower the maners of thamselfes and the rest, and spy out the fruites of the Word in all behauiour; and gif anie opin vyces and sklanders falles out in the persones of anie man, to bring that persone to repentance and redres, and remove the sklander from the companie; as also to haiff a cair of the seik and diseased, pure and indigent.

Ther salbe then six Eldars chosin, and ordourlie callit to that office, quhilk consistes specialie in censuring and owerseing of maners, and rebuking in privat of all sic as behaues thamselfes in speaking, doing, gestoure, or vther wayes, then it becomes holie and fathfull Chritianes. And in ceas of na amendment, efter twa or thrie admonitionnes, or publict offence or sklander infewing, to dealeat them to the Assemblie or Session, wherby they may be brought to repentance, and mak publict satisfaction.

Ther salbe twa Deacones: an till attend vpon the box, that fall stand on the table at euerie meal, to collect and distribut to the outward pure that ar nocht of our number; ane vther to haiff the cair of our awin inward indigent or diseased, to recommend tham to the Session for prayer, or collection to be maid for relief of ther necessitie.

Giff in the audience of an Eldar, ather at meat, play, or elswhere, a gentilman fall nam the Deuill banning, pronounce an athe, filthie talk, or anie euill fauored speiche, the Eldar fall cause him pey to the box; and in cais of disobedience, dealeat him to the Session. And gif a fallow or lad be fund with sic speiches as said is, or anie wayes making noyse or molestation, the Eldar fall ather correct him presentlie, or dealeat him to his maister, wha, gif he correct him nocht convenientlie to his fault, he salbe censured be the Session.

All, bathe maister, servant, and boy, salbe present at all the exercises of the Word and Prayer, except sic as salbe occupied efter meals, absent from Chapter and Psalme; and the Eldars ouklike, thair tyme about, with ane of the Ministers, salbe speciall inspectors and notars of the absents, wha

salbe for the first fault caused pay to the box six pence ; for the second, a schilling ; and, for the third, summoned before the Session, and caused make public repentance.

If an haiff a necessar earand to do, wherby it behouethe him to be absent, let him aduertise ane of the Ministers or Eldars, and he salbe excusit.

The Ministers, Eldars, and Deacones, shall haiff in wryt the names of all the companie, an and uther, for the effect forsaide.

The rest, referring to farther deliberation, and to be concludit and set down be comoun advys, as tyme and occasion shall minister mater.

FINIS.

This exhortation, warning, and direction, with the ordour of exercise of Doctrine, Prayer, and Discipline, being presented to the noble men, they accepted verie weil therof, and gaiff me grait thanks, and causing it to be notified to all thair companie, they submitted themselves hartlie to the ordour, humble embracing the admonition and direction. And so making chofe of our Eldars and Deacones we constitut a Session, the noble men themselves being magistrats and ciuill rewlars, enerie an of ther awin companie, and togidder of the haill. And about the beginning of August, 1584, we entered to the practise and keeping of the order, wherin we continowed, by the grait grace of our merciful God, during the haill tyme of our sojourning in Eingland, with sic fruit of spirituall instruction, comfort, and ioy, as bathe grait and small thought it the happiest tyme that euer they spent in all thair lyff. Gud, godlie, wyse, and stout Archibald, Erle of Angus, hes oft tymes said to me, " Before my God, Mr James, giff the conscience of the guid cause we haiff in hand moued me nocht, and giff I haid bot so mikle of my awin leiving as might bot in this maner sustein ws, I wald be hartlie content to spend all my lyff in this esteat and forme."

This noble man was fellow weil myndit, godlie, deuot, wyse, and grane : and by and besyde thir comoun exercises, was gissen to reiding, and privat prayer and meditation, and ordinarlie efter dinner and super, haid an houres, and sum tyme mair nor twa houres, conference with me about all maters, namlie concerning our Kirk and Comoun weil ; what war the abbuffes therof, and whow they might be amendit. Wherof he was so cairfull, that he causit me sett tham down in wryt, and present tham to him, being in companie with the rest, quhilk, when he haid red himself and conferrit theron with tham, he causit wryt a copie in guid wrait, quhilk he put in a litle coffer, wharin his speeciall writtes and lettres war carried about with himself continuallie, that he might haiff tham in memorie, and as occasion seruit, confer and rea-

fone theron with his confortes : The quhilk, also, I thought nocht amifs heir to infert.

PSALME LXXXI.

HEAR, O my peiple, and I will witnes vnto this: O Israell, if thou wilt harken vnto my voice; if ther fall nocht be anie strange God amang yow; or fall nocht worfchipe anie vther God.

I am the Lord thy God, wha brought this out of the land of Egypt: Open thy mouth wyd, and I fill fill it.

But my peiple wald nocht heir my voice; and Israell wald nocht obey me;

Wharfor I gaue them ower vnto their awin harts luf, and lut them follow their imaginations.

O that my peiple wald haiff harkned vnto me, if Israell wald haue walked in my wayes!

I sould soone put down thair coemies, and turn my hand again thair aduerfaries.

The haters of the Lord sould willinglie haif yeildit vnto him; and the gude eftent of my peiple sould haiff indurit for euer.

I sould haif fead tham also with the fynnest whait floure, and with the stonie roks bonie sould I haiff filled this.

Certein grait Abbyffes and Corruptions in the Kirk and Comoun weill of Scotland, quhilk partlie the leat misfeclars hes brought in, partlie as the lie places in Juda hes remeand vnreformed vnto this day, giffen xpe to the noble men cryled in Eingland to wey and confidder, that they might be repented for thair part, and indeworit to redrefs, when it sould please God to grant abilitie and occasioun.
At Newcaiffell, 10 Auguſt, 1584.

JESVS CRYST, the onlie King of his Kirk, with the libertie and friedome of his spirituall kingdome in preaching of the Word, and exerceifing of Discipline, is brought latlie in maift abominable flauerie to the corrupt affectiones of fleche and blude.

For, whar as Chryft aucht onlie to command and bear rewill in the Kirk be his Word and Spreit, and be the ministrie of his lawfullie called officiars and fervants, to whom he hes concredit the difpenfation of his heavinlie myſteries, the gydding and feiding of his lambes, with the keyes of the kingdom of heavein, of binding and lowfing, the King takes vpon him to rewill and command alſweill in Chryfts spirituall kingdome as in his awin ciuill, quhilk is maift facrilegius, and war nor Papifticall; and hes apointed, not fervands, but vnder lards and commanders, whafe authoritie and powar flowes nocht from Chryft or his Kirk, but from the King, (as the bull giffen to the Biſchope of St Andros planlie teſtifies); and wha nocht onlie ar maift ſkanderus perſones themſelues, bot alſo whafe office hes na thing at all to do with the Scriptures of God, bot mere Anti-Chriſtian, to tyrannife over the Lords inheritance, and vex the bodies and conſciences of Chryfts flok. And that quhilk is maift dangerus, and almoſt deſperat, this feirfull and horrible ſpoliation of Chryft Jeſus, and tyrannie over his Kirk, is maid and confirmed be plan lawes in Parliament.

Heirby is the libertie of Gods Sprit bund in the mouthes of the preachours, the gift and freedom of cutting and denyding of the Word aright, and applying till euerie an thair part as they haiff neid, without ſpearing of the graitteſt becauſe of graitteſt neid, ſa mikle commendit in the Storie and Wryttings of the Apoſtles, reſtrant and oppreſt; the reanes of Discipline, Excommunication, with all the spirituall cenſours and correctiones of the Kirk, Election, Ordination, deprivation of

Ministers, apointing of Assemblies, and giffing of warning to the peiple to eschew plages be fasting and prayer, togidder with the haill government of the Hous of God, ar put in the hands of the Court and thair corrupt Bischopes : The quhilk of all vther hes maist neid of discipline ; wha, for thair odius crymes, ar maist subiect till excommunication and censurs of the Kirk ; wha hes nather skill nor will to elect guid and qualeset Pastors ; wha ar readier and mair willing to deprive and put away the fathfull and edificatiue, nor the mercenar and sklanderus ; wha, sleiping in thair sinnes, hes nocht wacryff eis to sie the plag coming, and therfor caires nocht for fasting and prayer ; and finalie, wha being the cheiff corruptars and deformers of the Kirk, can nocht suffer frie Assemblies to be haid for reformation and ordouring therof. The rentes and reuenues of the Kirk, the bread of the ministerie, scholles, and pure, is giffen to dogs and fwyne, to the graittest contemnners, vexars, and oppressars therof. And, in a word, the hous of God is maid a den of thieues, and the flockes of Chryst committed to hyrlings, whom the forsaid wolffs hes at thair deuotion.

The haill body of the nation, and namlie the graittest members therof, wha sould be gydders and guid exemples to vthers, ar defylit with sacrilage, swearing, blasphemie, blud, adulteries, reaf and oppression, &c., sa that na mervell it is tho the sleing buik of Gods indgments enter in thair bouffes, and consume timber with stean.

Lawes nather throwlie weill maid for punishment of sic hynous crymes, and manie weill maid wantes execution, lyk athercape wobbes that taks the fillie flies, bot the humbarts braks throw tham.

Be the insatiable sacrilegius auarice of Erles, Lords, and Gentlemen, the Kirk, Scholles, and Pure ar spulyed of that quhilk sould sustein tham. The materiall Kirks lyes lyk theipe and nout faulds rather then places of Chritian congregaciones to assemble into. The parochiars will haiff a couple of lkores of hirdes for thair cattell, bot ikarfe a pastor to seid thrie thousand of thair faulles. Wharof cumes feirfull darknes of ignorance, superstition, and idolatrie, with innumerable filthie and execrable sinnes, quhilk procures Gods iust aduengance vpon the haill land.

The small number that is of the ministerie, can haiff na certeantie of the pure stipend assignet vnto tham, but yeirlie it man be cast in the Lord Modifiers hands, and of new schapin and assigned ower again, to sie whow mikle may be win in to the collector. Of this comes that sic wha hes court and credit, and avaites theron, gets weill mikle, namlie giff they can comport and flatter vthers ; and the best gets nocht for thair necessitie.

Ther is na prouision maid for the pure relicts and fatherles of the Ministerie. But nochtwithstanding thair ernelst, fathfull, and maist wakryff ceare over thair flockes, quhilk maid them to cast away all vther industrie and vertew for warldlie prouision to thair wyffes and childring, they ar suffered to beg and ly in miserie efter ther departour.

The Scholles, and in speciall the Collage of Theologie, quhilk sould be the Seminarie of the Kirk and Ministerie, leakes prouision bathe for maisters and students ; for the haill rents therof standing in Teinds, ar sparpeled in findrie parts and provinces of the countrey, far from the Collage, and the gentilmien tenants, accustomed to pay a small siluer dewtie, will na wayes grant till augment vncompellit be law, the quhilk the exception of omnium interest steyes from taking effect ; sa that honest, graue, and lernit men, sic as sould be the professours of Theologie, can nocht haiff thair neidfull and honest sustentation. And as for students, the childring of the grait and riche ar nocht defyrus of diuinitie. The mid rank thinks it an vnthrift to bestow thair childrings berns part of geare in susteinung tham at the studie of Theologie ; and when they haiff past the course therof, to haiff na guid roum or moyen of lyff preparit for them in Kirk or Comoun weill. And as for the pure, quhilk ar comounlie best giffen to that studie, and wharof comes maist fruit to the

Kirk of Chryft, they haiff na thing to fustein tham withe of thair awin, nather is ther prouision of bursars places for them; so that na mervell it is whowbeit ther be bathe grait raritie and ignorance amangs the Ministerie. And in verie deid it is of the extraordinar benefit of God that ther is ather lerning or religioun in Scotland, being therin nather fundationes or moyen to trean vpe schollars, nor honour and profit for sic as hes attained to lerning.

Of this comes it, that the guid ingyns, wharof na nation hes graitte flore nor ours, ather is aplyed for necessitie to handie crafts and courtng service, or then gaes furthe of the Countrey, whar the graitteft part is corrupted and abbusit, and maid maift dangerus enemies to the Kirk and Esteat of thair countrey.

The Nobilitie and Gentlemen ar vnlearned them selffs, and takes na delyt to haiff thair childring and frinds brought vpe in lettres, to the grait reproche and schame of the Countrey, and thair awin grait hurt and dishonour.

Ther is manie noble and gentilmen that hes prebendaries, alterages and vther rents and casualties, be the quhilk they pleasure ther servands and frinds in giffing them lyff rents therof. The quhilk, giff they war a lytle mendit, rightlie vsed, and maid burffes in the Scholles of Philosophie and Theologie, euerie noble man might haiff a femioarie of the youthe of thair awin frinds or servands within few yeirs weill instructed in guid letters, nocht onlie to serue themselves in thair houlfes, but also thair vther frinds and haill peiple of thair lands and dominiones.

Dilapidators of thair benefices, and anuallers therof, from the right vse, vnto thair wyffes, childring and frinds, efter they are deposit iustlie be the Kirk from the office, yit neuertheles, in dyspyt of God, the Kirk and guid ordour, the Prince and the Law makes him to posses the benefice. And in ceas a houndrethe yeirs sen fyne, the laborars or factors haid payit victuall or fourtie pennies money for the boll; giff they fet it now in few or lang takis for fourtie pennies the boll, or change the victuall in siluer, it is nocht esteimed diminution of the rental. Albeit the treuthe be that fourtie pennies money now is diminished in valour sax fauld from that it was a hounder yeir fyne; yea, that fourtie pennies growes now toward fourtie shillings, and the boll of victuall that was then bought for fourtie pennies will nocht be bought now, communibus annis, for ten tymes our fourtie pennies at this day. Yea, sa hes the grait abbus growin, that in ceas the predecessour, being a waster of his benefice, hes sett lang takis and fewes with plean diminution, and also conteneing iust causses of reduction, ther is na remeadie to be gottin altho the law be plan, becaufe Judges, Lawers, Lords and all is infected with the sam seiknes, sa that the remead falles amang impossibilities lyk the Hieland or Bordour theft.

The rents, lands and lievings of the Hospittalls, Almshouses and Mafone Dieus, ar lyk wayes tean in few be gentilmen and burgeffes for right nocht; in sic fort that thair buildings is alwhare decayit, and thair fundations lost and abolished.

The Pure, partlie for want of thair awin patrimonie, and partlie for yeirleie increaffing of thair number, be wrang and oppreffion, goes throw the countrey in swarmes, war nor Turks or Infidelles, godles and lawles, without mariage, baptesme, or knowlage of dewtie to God or man.

The Nobilitie neglects and castes af thair publick callings, leiving nocht as sic as sould haiff a special cair and charge of thair Countrey and Comoun weill, and whom God hes callit to be conofalours to thair King, fathers of the peiple, and defendars and meanteiners of his Kirk in this cleir light of the Gospell; for the quhilk calling Chryft sall a day call them till acompt; bot rather as privat men, thinking it aneuche to keipe that quhilk thair fathers hes left tham, and tak thair pastyme and pleasur, or to conqueise mair to thair childring, or to be redouted of thair nibours, and play the oppreffours and bangsters, &c.

As for the rewlling of the Comoun weill, hald in hand till execution of Justice, reforming and establisshing of the Kirk, counsalling and assisting of thair Prince to that purpose, they cair na mair therfore nor sa mikle as may be a pretence for thair particulars. Sa that whar they could be rewllars and halders of vthers in guid ordour and dewtie bathe in Kirk, Court and Comoun weill, they ar becom degenerat slaues to Courteours, and corruptors of Judges, men of Law, and Kirk men, for bringing to pas manie uniuist and wrangfull turn ; or to be sufferit to sit at hame for thair ease and passyme, as thouche they war born for ther awin bellie lyk beasts. Wharof hes proceedit thair mischeifis following :

Ambassatours of Babel, Clyentes of the Pape, our Athalia and the Hous of Guis, and the Court of Spean professit Papiists, hes bein and is sufferit to carie away the Kings hart from the cheiff professours and meanteiners of the Gospell, to rinne a cours direct against religion, weill of his Countrey, and standing of himself in guid esteat of kinglie honour, bodie and faull. Sa that it is thought and spokin, that the vndewtisfulness and negligence of the Nobilitie hes indangerit and almaist lost that rare perle of sa notable expectation.

Debauschit men, godles flatterers, wha haid fauld themselves in body and conscience to do anie thing for warldlie preferment, was sufferit till insinuat themselves in the Kings fawour ; wha withe violence, outtragiis pryd, craft, falsed and flatterie, war meit to execut the plat leyd down be the Papiists, and now, ingratuslie indeid, und iniustlie vpon the part of men employed to wrak thair advancars, bot in respect of God naist iustlie to punishe the ower sight of the nobilitie. Yea, thair degenerat harts, wha carrit nocht for purchassing of thair particulars to becom servants and courtiers of flattering courteours, and permit the haill government of the Comoun weill to be cast lous and turn in tyrannie to thair iust deseruit wrak in the end.

Of this hes sprung the absolut powar, wharbe as a monster never hard of in anie iust government, the haill privileges of the thrie Esteates of the Realme is weakened and almost takin away. Be the quibilk Esteates, according to the louable custum of the Kingdome of Scotland, fra the beginning therof, all things with mature deliberation, frie reasoning and votting, all things was done. And be the quibilk Kings passing thair bounds to the wrak and oppressioun of the Comoun weill, war corrected and brought in ordour. In lyk maner the priuileges of Towns and Vniuersities, yea of the holie Kirke itself, established be sa manie guid Rewllars and Parliaments, according to the Word of God, ar owerthrawn.

All the Judgments of the Realme, Secret Counsell, Sessioun, Justice Courts, Consistories, Scheriffs Courtes, Provost, Bailies and vthers, ar rewllit, nocht be law ciuill or municipall, right or reason, *sed principis placitum legis habet vigorem*. It is the Kings will, for now Captean James, as Stratocles in Athens, hes maid a law : “ That whatfoewer the King commands, that is halie towards God, and iust anents men.”

From thence ar sa manie score of slaughters and murtheris, bearships and oppressiounes, lying on the head of the King and bak of the Countrey, crying to the heaveinnes for iust vengeance from the righteous God ; for as euerie an hes moyen at Court sa comes his mater to pas. And becaufe the Court is godles and wicked, the maist vngodlie and wicked finds the graittest moyen therin. Wharof it comes that the wicked thus triomphe, and the guid and godlie is oppressit and wracked ; sa that na mervell it is to sie the countrey thus plaggid, yea whowbeit it fould vterlie pearlie in Gods righteous iudgments.

The Kings patrimonie and casualties ar graittie hurt and abbusit, whilk causes nocht onlie his povertie, to the grait scham of the Countrey and hinderance of comoun warks, bot also sa monie intolerable taxatiounes, exactiones and imposts to be maid vpon his subiects, to the tiring of thair

harts, and wrak of the pure laborars; for Lords, Lards, and Prelates exacts twyfe fa mikle from thair pure tenents vpon that occasion.

Of the formentioned papistickall courfe and this, comes fa manie forfaultries and banifment of the best and maist noble men of the realme; felling of slaughters and blud, grait foumes of compositiones exacted for na faults bot weill doing; the quibilk all of Gods iudgments turnes to mischeiffs, whill as be thir diuelishe seductors it is abufit to execut all kynd of violence against the guid men of the land.

The rest referring to your Lordships experience and wedsdome, and to sic as hes graitteir infight be yeirs and iudgment, I ceas nocht to pray God to giff your Lordships an vpright and constant refolution to fie thir things fun day redressit and amendit.

ZACHARIE I.

Thus sayes the Lord of hostes,
Turn vnto mie with all your harts,
And amend your euill wayes,
and I will turn vnto
yow, sayes the
Lord of
Hosts.

Now becaufe amangs these horrible corruptiones, we haiff affirmed that quibilk wald seim incredible in a reformed and sattled esteat of a Kirk, That these monstuous misfrewllars wald cause the King tak vnto him to be the onlie Head and Monarche in the Kirk as in the Comoun weill; and that the cheiff rewlars of the Kirk, the Bischopes, sould tak the authoritie and warrand of thair calling from him, (quhilk is pleane Popish hierarchie, and is mikle wars, as the Pape is a bischope, an ecclesiastik persone and officebearer, prouyding he and his Kirk war trew,) as indeid I could skarslie a lang whyll beleiue myself that the Deuill durst fa soone and planlie vtter himself in Scotland, whill I gat the Actes of Parliament formentioned; and efter diligent intreatie, a iust copie of the Archbischope of St Andros Bull cam in my hand, quhilk for the warrand of fa hiche allegiance it behoued me to heir till infert.

*A Copie of the Bull quhilk the Archbischope of St Andros gat of the King as
Supream Governour of the Kirk, wherby he has powar and authoritie
to ese his Archebischopall office within the Kirk and his Diocese.*

OUR SOVERAN LORD, with advys and consent of the Lords of his Hienes Priuie Counfall, ordeanes a Letter to be maid vnder the Grait Seall in dew form, geiuand, grantand to his weilbelouit Clerk and Orator Patrik, Archbischope of St Andros, powar, authoritie and iurisdiction to exerceis the saming Archbischopric, be himself, his Deputes, and Commissionars, in all maters ecclesiastickall within the diocease of St Andros, and Shireffdomes quhilk hes bein heirtfore annexed thervnto. With

powar to the said Archbifchope vnder his Hienes to call and convein Synodall Affemblies of the minifterie within the dioceafe for keeping of guid ordour, meanteining of trew doctrine and reformation of maners alleanerlie: To plant minifters of Kirks, quhilkis fall happin to be defolat and vacant: To gif admiffion and collation of benefices to perfones qualesiet, ather presentit be the lawfull patrones or ws: To depofe perfones vnqualified and vnable in lyff or doctrine for difcharging ther cure; the quhilk perfones being fa depofit, thair rents, ftipends and benefices to veak in the hands of the lawfull patrones, to be conferred of new to qualesiet and godlie perfones: To reform Collages, Kirks and fic vther places apointed for lerning: To place and difplace Maifters of Collages vnqualesiet according to the tenour of thair fundationes or euill affected to our fervice and obedience, contraueining be word or wryt our Royall powar and priuillage eftabliſhed in our leat Actes of Parliament, or ſkandering ws be erroneous doctrine: To viſit the Hoptales within the dioceafe, and Kirkes, and ſie tham weil furneit, menteined and apperelled. Commanding our faithfull and trew ſubiects to yeild vnto the ſaid Patrik, Archbifchope of St Andros, dew obedience: And that the ſam may be better reuerenced and obeyit, We haiff giuen and granted power to the ſaid Archbifchope to haiff an of the maift verteus, godlie, and honeft officers of armes within the ſaid Dioceafe, wha falbe callit the Officer of the Kirk, wha fall in Our nam and autoritie aſſiſt the forſaid Archbifchope, and fall command all and ſindrie contraueinars and brakars of the guid and godlie ordour of the Kirk, of what degrie or qualitie ſoener they be vnder Ws, with ſic penalties, mulcts, imprifonments, repentances and maner thereof, as We, our Counfallours and Eſtates fall agrie vnto, vpon the humble futt of the ſaid Archbifchope, and vther Biſhopes and Commiſſionars in eccleſiaſtical maters; in the quhilk gif the ſaid Biſchope and officer be diſobeyit, We will accompt the iniurie don to Our awin perfone, and puniſhe the ſaming with all rigour in exemple of vthers. PROVIDING alwayes, that gif anie perfone or perfones receaue anie intolerable wrang, or, without cauſe or iuſt deſerving, be vther wayes vſit be the ſaid Biſchope, that as the Law of God and louable Conſtitution of this Realme does permit, it falbe leiſome to the perfones ſa inormlie hurt, to appell to Ws, and our Soveran autoritie to be interponit for remead therof; for gif the feat and image of Emperours in ancient tyme war a ſufficient girthe, azill and protection to them that haid refuge thervnto, it becomes Ws mikle mair in our awin perfone to be a confort, aid and releiff to tham that fall ſeik vnto our cleamencie againſt whatſomeuer oppreſſion be ſpirituall or temporall perfones, to whom we promiſe our princelie ſawour; the quhilk we mynd alwayes till adminiſtrat be the grace of God in ſic fort as We may be anſwerable to him, whaſe image and leutennantrie We bear in this Reahn. And ſordar, becauſe it is neceſſar for the Kirk of God, and preſeruacion of guid ordour to be menteined therein, that, when neceſſitie requyres, the biſhopes of enerie dyoceafe, and ſic vther lerned men of thair dioceafe as falbe thought meit for that purpoſe, aſſemble togidder for taking of an vniſorm ordour to be oſberuit in the Realm, in form of Comoun Prayer and vther things requiſit, for the comoun eſteat of the Kirk, We of our princelie powar grantes the priuillage vnto the ſaid Archbifchope to convein the reſt, prouyding alwayes that befor anie Convention Generall of the clergie that the ſaid Biſchope fall mak Ws aduertifed of the neceſſarie cauſſes of the forſaid convention, that we may vnderſtand the ſaming, to tend to the weiffear of the Kirk and polecie of the Countrey. And that the ſaid Biſchope may haiff our ſpeciall licence thervnto granted vnto him vnder Our priue ſeall; and that na Act or Conſtitution maid be the Affemblem of Biſhopes or Clerks haiff anie force, ſtrethe or effect within our realm to bind anie of our ſubiects, without they be allowit, aprovit and confirmed be Ws, our Counfall and Eſteat: And efter the probation of Our Royall Auctoritie, they to ſtand in full force and effect, &c.

Thus it pleased God of his grait mercie and grace to haiff me occupied the first monethe of my entrie with our Lords, about the end wharof Mr Patrik Galloway, returning bak againe from London, cam to ws, and vndertaking the Ministerie of the companie with me, (wha trauelit onlie in the Word and Discipline,) lyked weill of our ordour, and according to the saming, efter the exerceis of fasting a haill ouk going before, miniftrat the Holie Communion the last Sabothe of August, and sa continowing conform to our ordour in euerie point the monethes of September and October, in the quhilk, becaufe my Wyff was becom grait with chyld of hir first birthe, and langit to be in Bervik, ther to ly for diuers reafones, I, obtaining leive of the flok, convoyed hir thither, and retourned to my charge till the monethe of November; in the quhilk the Lords haiffing Mr Patrik with thame, thought it meit that I sould remean a fpace at Bervik, becaufe the halff of the companie and my Wyff was ther; for ther was the Lords Abbots of Cambuskinnott, Drybrouche and Pasley, George Dowglas of Parkheid, and dyvers vther gentilmien. To this I aggreit, and entering with thaim helde thaim occupied als neir the ordour leyd down as could win. And furlie I was never mair diligentlie and fruitfullie occupied nor that wintar; for by the exerceise quhilk I haid amangs our awin folks, to the quhilk reforted a number of godlie peiple of the town, becaufe the publick doctrin in the Kirk was dischargit be a practeising betwix the Lord of Hounsfan, Gouvernour, and Captean James, gyddar of our Court, called then Erle of Arran and Chancellor of Scotland. The guid Lady Wedrington, of whom I maid mention befor, being cowfines, and in creadit with the said Lord Governour, obtained licence to me, for hir confort and of a number of maift godlie and zealus peiple, to teatche in a certean hous of the Town thryfe in the ouk, to thair and myne grait ioy and consolation.

During that tyme the Communion was to be celebrat in Berwik, and therfor a certean dayes I teatched to thaim the doctrine of Preparation before the sam, wherin that guid Lady fand sic instruction and confort, that sche earnestlie intreated me to sett down the substance therof to hir in wryt: the quhilk I did, the quhilk also sche schew me a fpace thereafter copied ower in her awin hand wryt, exceiding a thrie or four [leaves] throuche, for sche wrot verie fear. Sic was hir diligence and cair to grow in knowlage and practife of trew relligion.

The newes quhilk we haid in the meantyme out of Scotland war verie euill, for Arran with his authorifed Archbifchope began then to rage.

Diuerse gentillmen vpon naked and bear suspitionnes was apprehendit and put to schamfull execution. Amangs whom was the Lard of Drumwhaill, wha

drank a bitter cupe of his awin brewing, for he was a grait counfallour and doer in bringing hame Monsieur d'Obignie, and his sone in law the Lard of Meaulfe, a gentleman of notable gifts of body and mynd, and therfor mikle hated and fearit of these wicked men, whase deathe was als mikle lanented in Eingland as ever I hard Scotfinan.

The Archbischope, that he sould nocht be behind, fell to wark, and in tyme of modification of stipends, sett down the form of a band, the quhilk all behoued to subferyve that gat assignation of stipends; yea, it was sa profecut that wha soeuer refused to subferyve was thretned with the los of thair benefices and leivings, yea fordar, with imprissonment and banishment, in cais of anie spetches vttered in the contrar. Heirvpon, and sum vther forget causses, Mr David Lindsay was put in the preasone of Blaknes, Mr Jhone Howisone in the Spey Towre of St Jhonstoun, Mr Andro Hay put in warde, and hardlie vfit; yea, ther was nocht a guid man in Kirk or Countrey, but was put in sic fear, and oppressed with sic greiff, that they weiried of thair lyvis, and thought ws happie wha was away, and haid that libertie of body and mynd to serue our God and ease our conscience.

A grait number of the Ministerie kythed what they war, even sum at the beginning went throuchlie with the Archbischope, but efter Mr Jhone Crag and Jhone Dunkesone the Kings minister yeildit: wharof that ane Mr Crag* haid stand constant verie lang and susteined grait thretnings and boist of Arran; yit at last he weaknes and a sort of sophistification (casting in a claufe "according to the Word of God," making, manifestam repugnantiam in adicito, as gif ane sould say, he wald obey the Pape and his Prelates according to the Word of God), he yeildit and subferyvit, and drew with him the graittest part of the Ministerie of Scotland, quhilk was the heaviest newes that could com to ws; for alas! then the enemies triumphed, and all the harts of guid men war broken and discouragit. Yit ther war a few guid breither in Mers and Lawdien, wha, as they might, bathe keipit thamselues clein, and withstude the aduerfar, making sum stay to that grait defection, wha knowing that I was in

* Mr Crag at this tyme pronuncit a iudgment vpon the Erle of Arran in his face befor the King, saying, "As the Lord is iust he will humble yow." The Erle, mokking him, said, "I sall mak the of a fals frier a trew profet;" and sa sitting down on his knie, he sayes, "Now I am humblit." "Na," sayes Mr Crag, "mok the servant of God as thow will, God will nocht be mocked; bot mak the find it in ernesit when thow falbe humblit at the hiche hors of thy pryde." Quhilk within a certain of yeirs thereafter (1598) cam to pas, when James Dowglas ran him at his hors with a spear, and slew him; and his carcas cast in an open Kirke besyde, or it was buried was fund eattin with the dogs and swyne. Mr Crag vtherwayes an excellent precher, had dischargit a fatfull dewtie at court in all his ministerie, bot heirin grevit ws all to the verie hart.

Bervik, acquainted me with the mater, and fend me the forme of the Band, with information of all proceidings. Wharupon, with grait motion and greiff of mynd, I pennit this Letter following and fend in, togidder with a Letter in Latine, and the Contronerfies gathered to a few conclufiones confirmed with manifauld reafones and places of Scripture, directed to the Archbifchopes meache and graitteft affociat, Mr Alexander Home, Minifter of Dumbar, prouoking him to anfwer giff he could, or giff nocht to bid his ordinar the Archbifchope do it himfelff. Bot I haid nather anfwer of the an nor vther, and the guid breithring war therby mikle confortd and incuragit.

A iust Copie of that quhilk the fubfcriving Minifters firft and laft did fubfcrive.

We the benefited men, Minifters, Reiddars, Maifters of Scholles and Collages, vnderfubfcriving, testifies and faithfullie promifes be thir our hand wretites, our humble and dewtifull fubmiffion and fidelitie to our Soueran Lord the Kings Matie; and to obey with all humilitie his Hienes Actes of Parliament haldin at Edinbruche the xxij day of May 1584 yeirs; And that according to the sam we fall fchaw our obedience to our ordinar Bifchope or Commiffionar apointed, or to be apointed, be his Matie, to haue the exercife of the spirituall iurisdiction in our diocefe according to the Word of God. And in ceas of non obedience in the premisses, our benefices, stipends, and leivings to vac, ipfo facto, and qualesiet and obedient perfones to be prouydit in our rowmes, as giff we war naturalie dead; according to his Hienes Act of Parliament maid theranent in all pointis.

To the Breithring of the Minifterie of Scotland, wha hes latlie fubfcruyit
to the Popish Supremacie of the King, and ambitius tyrannie of
the Bifchops ower thair Brithring,

J. M. wifheth vnsenzit repentance.

THER is strange newes latlie reported vnto ws (my breithring) that yie fould haiff altogidder without ftreakes yeildit to the aduerfarie, and nocht onlie be word contentit, bot alfo be the fubfcription of your hands confirmed, that horrible boundage and fklauerie, wharinto our Kirk of Scotland is brought be the leat Actes of Parliament, and this present intolerable tyrannie of the fals Bifchopes; the quhilk, vndoutedlie brought vpon yow be Sathan the Aduerfar of Chryfts kingdome, hes bein wrought be the meanes ather of malice and hatred againft the treuthe knawin, or of ignorance, or then of grait weaknes.

Trewlie, my breithring, albeit I know that of tham that wer Sathans instruments be feir and flatterie to bring yow to fo feirfull a fall and greiws fklander, sum be new Julians, who altho they confes they know the treuthe of the fincere religion of Chryft, yit for malice and hatred conceavit againft it and the minifters therof, they haid rather bein of the Turks fathe then of the fathe of Minifters. And therfor following the fut fteps of Julian, they perfecut the sam malitiuflie, taking the leivings from the minifters, cafting tham in preffone, baniffing tham the Countrey, owerthrowing the Scholles and Seminaries apointed for the continuance therof; and wald vndoutedlie, with fyre and fword, perfew the faming, giff force and powar anwerit to thair incensit aire and bludie appetit. Sum ar mair leing, flattering and ambitius then was Amaziah, the Preift of the

Kings Chappell at Bethell, wha perceiving the prophets of the Lord to prophetic against King Jeroboams new forgit religion, be serving to the quibllk his ambition and gluttonie was meanteined, he ceasit nocht till invent treafstone, fedition and all sort of lies against tham, and mak the King to banillie, imprifone and perfect tham with all kynd of rigour;—mair auaritus and war myndit against Gods childring then Balaam the fals prophet, cursing and devyſing all meanes to mak the peiple of the Lord to fall in the hands of thair enemies, and furneing to Balak wicked and deuillilke counfall to intyſe tham to defection from the trew worſchipping, and ſa to ſin against God, to mak the fyre of his wrathe to kindle against tham;—and, finalie, mair raſlie and void of guid conſcience in maters of Religion, then was Vrias the preift, wha thought idolatrus King Ahaz command a warrand guid aneuche for him to diſplace the altar of the Lord, and fett in the room therof an new drefſit according to the form of the Altar of Damafcus. Sum, wars nor the godles Atheiſt Machiavel, wha caring in thair fleiues maiſt cunning court craft, makes na thing of God, Chryſt and Religion, with the Miniſters therof, bot pages and ſlaues to ſerue to thair turnes: For if they may mak for thair courſe, and ſic an eſteat of government as they wald haiff, O then they will ſpeak weill, and graitle eſteim of tham; bot if they can do na thing for thair purpoſe, or can nocht ſuffer thair wicked attempts, or will nocht change and alter opiniones when they will,—then can they nocht be ſufferit in a Comoun weill; they ar enemies to princes and lawfull authorities; they ar ſeditius, proude and treafonable, and therfor man till exyll, baniſment, preafone and ſkaſſauld. To theſe Hell is but a boggill to fley barnes, and Heavin but a conceat to mak foolles ſean. And laſt, mair ethnik nor Numa Pampilius, eſteiming Religion and worſchiping of God bot a ſuperſtitius terrour to the conſcience of peiple to hauld tham in awe and vnder obedience. This I ſay, althought they be, that works in this mater be malice and hatred, iudgit and damnet of themſelues, and whafe portion falſe with the forenamed workers of iniquitie, to whom they ar lyk in lyſt and doing; yit can yie nocht be purgit from communicating with thair ſeirfull ſinnes, in ſa far as yie haiff conſented thervnto be word and wryt; wharas yie ſould rather haiff obeyit the Word of God, commanding be his prophet—“ Say nocht, a confederacie with this peiple, nather ſeir yie thair ſeir, nor be eſſrayit of tham, bot ſanctefie the Lord of Hoſtes, and let him be your dreid: Surlie he ſould haiff bein vnto yow as a ſanctuarie, and vnto tham a ſtumbling blok, and a rok to fall vpon.”* Gladlie wald I purge you, my breithring, of this firſt mean of malice and hatred against the treuthe and the meanteinars tharof. And alas! that anie oceaſioun ſould euer haiff bein offerit annes to think this of anie of that number. But what ſall I ſay when I heir that ſum of yow hes nocht onlie ſubſcryvit yourſelues, bot alſo, lyk desperat peſt folks, deſtitut of Chriſtian charitie, travelles to ſeduce and infect ſie as ar baill and wald keipe the right way, and betrayses the conſtancie of the beſt be delatting of tham to the Perſeutor; and that nocht onlie be telling the treuthe, bot be trattelles, lies and forgit tealles, lyk warldlie pykthanks, to mak your godlie breithring ather to mak defection with yow, or then to ſuffer extremitie in thair bodies. Alas for ſorow! whar is the fruits of that doctrine of Loue and Charitie quihlk hes foundit ſa often out of your mouthes? Bot to let be charitie, whar is the hatred of malice and homecid! Alas! theſe ar rather the marks of bludie bureaus and crewall buchars of Sathan, the lier and murderar, then of the diſciples of Chryſt; the takens of Turks, Paganes and Papiſts, then of Chriſtan peiple, to let be pretchours and inſtructors of vthers. Wo is me for yow, vnles thir things be repented in tyme. Behauld what it is to flyde bot a litle from the treuthe, and mak a ſchiſme in opinion from the breithring. When Sathan getts ans entres, to mak vntreuthe and falſhode ſeim to be born withall and yeildit vnto bot a

* Isa'ah, viii.

lytle, he gaes fordwart incontinent and begets in the hart a hatred and malice against the treuthe and professioun therof. Bewar, bewar, my breithring, mark Sathans craftie deallings, caft out with him and resist him in tyme, lest he gett the vantage and preueall, and mak the last wars nor the first; "For if we sin willinglie efter we haiff receavit the kuawlege of the treuthe, ther remeanes na mair sacrifice for sin, but a feirful looking for of iudgment, and violent fyre to deuore the aduerfaries."*

Alwayes, my breithring, I wald willinglie heir yow all purgit of malice; bot I kuaw fum will say, I knaw na better, and vnderftud neuer throwlie the maters of the discipline, and, if we haiff fellit, it is of ignorance and nocht malice. Certeanlie, albeit, I feir that to be over trew in over manie of yow, yit it is a schamfull thing to be hard tellit in your awin countrie, and abroad in other nationes, that yie, wha hes bein brought vpe in sa notable constitut^a Kirk this twentie fax yeirs, in quhilk sum of yow also hes bein pastors and teachers nocht mikle les, and all hes born function and charge, nocht onlie in pretching of the Word, but in discharging of that vther als necessar point of your ministerie, in rewling and governing of the Kirk with your fellow breithring thir manie yeirs bypast, to say that yie ar yit ignorant of the ecclesiastical iurisdiction and spiritual authoritie of the kingdom of Chryft, and whow it differs from the temporall, bodelie, and ciuill polcie; what is the part and dewtie of the Christian magistrat in the Kirk; and, namlie, whither he aught to be maid a new Pape, to vse tyrannie ower the Kirk, and conscience of men of the ecclesiastical functiones, and giff that Satanical presumption and pryde of fals bishopes may be tolerat in the Kirk of Iesus Chryft, quhilk from the dayes of Constantin, be whafe mair zealus affection, than considerat wisdom, they gat warldlie ritches and honour, hes infected the Kirk, nocht onlie with all kynd of vyces against the second Table, but also hes rent and deuydit the faming, with sects, schismes heresies, and differtiones, be thair ambitius debates, euer stryving for feat, wha might be hieft and graiteft. Efter that annes that command and law of æqualitie giffen be Chryft was transgressed and violat, they neuer ceasit vnto the tyme they haid hoisted vpe that Man of Sin into the thron and roum of that onlie supream rewlar and head, the Lord Iesus; for Bishopes wald be Archbishopes, and they Metropolitanes, and they Patriarches, and sa Papes. Yie conueinit yourfelves in Generall and Provinciall Assemblies, and in Presbyteries, to the quhilk yeirle, half yeirle, and ouklie, yie resorted as ordinar members and charge bearers withiu the sam, and yit can nocht tell what ground, warrant, or authoritie yie did the sam vpon, as tho yie sould planlie say, yie did it nocht in fathe; and sa so often yie sinned and abbussit those holy conventionnes of the Kirk of Chryft.

To your grait repruff, I man call to mynd the notable occasiounes of atteinig to solid kuawlage in thir maters that God offerit vnto yow, bot in loue, as of God his glorie, sa of your saules, as God mot loue myne. Forby and attour your privat studies in reiding of the Scriptures, and sa monie lerned mens wrytings on thir pointis, aggreging all in effect in maist sweit harmonie, (wharinto, giff yie haid bein als diligentlie occupied as God gaiff tyme and occasioun, yie neidit nocht to alleage ignorance for an excufe), whow war thir heads handlit publictly in the Assemblies? Was nocht the Generall Assemblie, be the space of fax or seavin yeirs, almaist hailleie occupied in thir questiounes? War nocht the ministers, in all the quarters of the countrie, earnestlie exhorted, and, be publick authoritie, commandit to cears and seik the Scriptures diligentlie, and all kynd of wryttes, auld and new, for finding furthe of the solide and vndoutted treuthe? Was ther nocht apointed conferences to be haid in all partes amangs the breithring, in thair ouklie exerceises and Provinciall

* Hebrews, x.

Asssemblies, from the quihills men, weill instructed with reasones and iudgment of the rest, war fend, from tyme to tyme, to the General Asssemblies, whar, bathe be privat and opin reasoning, the opinione and sentence of all men war examined and tryed, throw euerie head of the discipline of the Kirk; and efter lang and often reasoning, all put in votting, and be haild and vniform consent and agriement of the hail Kirk, in a General Assemblye, concludit, and digested in conclusion, and inregistrat in the Books of the said Assemblye, and extract thereof ordeanit to be giften to euerie Presbyterie throuhout the Realm, whidder gif this, ioyned with the continuall, practife of the self sam discipline, these diuers yeirs by past, may mak ws inexcusable befor God, his Kirk, and Angelles, the verie blind world may iudge.

Alas! deir breithring, ye may weill, for a schort tyme, think yow in guid esteat that lerned nocht, because, as yie think, with les prik of conscience, and danger of bodies and geire, yie may pas ower thir euil days: But O, fulsilnes! put the cais, yie might put af in this maner manie thowland yeirs, ans fall com the day when yie fall be forcit to compeir before that grait iudge, and gif an account of the discharging of that maist hie calling, when a compt salbe cravit of all the ydle houres, words, and doings that yie haiff spent. Sall yie nocht be then eschamit of that wherinto now yie tak pleafour? Sall nocht this fillie ease be turned in sorowfull wanrest? Sall ignorance then be an excuse befor him wha fall schaw himselff from heavin, with the angels of his might, in flaming fyre, to tak vengeance on tham that has nocht knawn him, namelie on sic as hes neglected and dispyssit sa manie guid occasions of knowlage ministrat vnto tham? What fall the flatterie and authoritie of your King and Bischop then avall? Na thing, bot to be partakers of iudgment as of sine, except repentance intervein.

Oh! my breithring, yie ar farder in the mist with this ignorance then yie suppose. For what hope fall Sathan haiff now (of whafe force, craft, and biffines, yie sa oftentymes warn your heirars,) to mak yow to yeild in the verie pointis of the doctrine of Saluation, seing he hes fund yow sa easie to be overcom in the cais of the discipline, wharof yie haiff na les sure warrand and ground refering to the mater in the Word of God, if yow haid lust to haiff lerned? What incuragment fall it be to the Papists, that hes nocht bein negligent in lerning the vntreuthie, and studeing controuersies in their seminaries, and wha now daylie prouokes ws to the combat, when they sic but a lytle threatning of the Prince, nocht of lyff, bot leving, and a small piece of flattarie of a fals bishope, is able to shak yow from your grounds, and mak yow to fall for leak of knowlage; yea, to suffer the wall and blokhouffes of your discipline to be demolised and doung down, thinking (as indeid they may) it wilbe easie to mak the braiche, and win the hauld and citie of your doctrine and Kirk? Sall they nocht, I say, haiff guid cause to hope weill of the victorie and conquest? Sall they nocht haiff reasonie till affirme that quihilk they haiff sa often spoken and wryttin, That the ministers of Scotland is bot a sort of ignorant and feible beasts, nather dow abyde reasoning nor thretning. My breithring, the Deuill hes maid a grait brak amangs yow, and with small forces, and few strakes, gottin a grait victorie ower yow; and yit yie will find that he will nocht content nor slay ther, but as a victor puft vpe, will preas fordwart. And, therefor, in the tender mercies of God, for the cair I haiff of your saluation, extreamlie indangerit now, when fame is lost and gone, I man apply vnto yow an extream and harde remead, to pluk yow if possible out of the clauas of Sathan; to wit, that feirfull commination of the Apostle to the Hebrews, "It is impossible that they quihilk war annes lightned, and haiff tasted of the heavinlie gift, and war maid partakers of the Holie Ghost, and hathe teasted of the guid Word of God, and of the power of the world to come, if they fall away, salbe renewit againe be repentance: seing they crucifie again to thamselfes the Sone of God, and makes a mok of him. The erthe, quihilk drinks vpe the rean that comes vpon it, and brings furthe herbes

meit for tham be whome it is drefsit, receanes a blessing of God. Bot that quihlk bears thornes and breires is reprobat, and neir curfing; the end wharof is to be brunt.*" Yit breithring weilbelonit, we are perfuadit of better things, and meit for faluation of yow, whowbeit, we thus, with the Apostle, wryt to terrifie yow, and reclame and reafe from this fall, and keipe yow bak from farder and wars. Alas! what a face fall yie hane to com befor the godlie and fathful breithring of the cuntry, when it fall pleife God to delyver his awin Kirk, and restore it again to the former or better esteat? or rather, What a confcience and mynd fall yie haiff, when yie remember, reid or heir that wa pronounced be Chryft vpon tham be whome klander and offence comes! And, O! whow manie godlie hartes, bathe in Scotland and Eingland, yea, in France, and all reformed Kirks, ar crewallie wounted with this fact of yours, and that nocht without grait cause. For, als lang as the haille minifterie stund constant, ther was guid hope of a happie redres of maters; bot now, be this fact, yie haiff giffen the Deuill entres within the walles of Jerusalem to spoill and destroy all the guid and constant citiciens therof, wha will nocht defyll thamfelses, bow thair knies to Baall, and eat fwyne fleche with yow. What will yie think when yie com to that vers of the 50th Psalme: "Vnto the wicked this fayes God, What hes thow to do to declar my ordonnances, that thow souldest tak my couenant in thy mouthe? seing thow hates discipline, and hes casten my Words behind thee." Wald to God yie could be sa moued thereby as was the lerned Origin, wha, efter he haid bein induct, throw weaknes, to sacrifice to Idols, therefter coming vnto the Kirk to preatche, calling vpe the buik, he fell, be Gods prouidence, on the sam place of the Psalme, and burfing out in teares befor the peiple, he maid a maist dolorus and bitter lamentation and invection against himself, as yie may reid in his Lyff, recordit be Suidas. And, finalie, what a dart to your pure confcience fall that sentence of Chryft be, "He that denyes me befor men, I will deny him befor my heavinlie Father." For yie knaw, that whosoeuer heires the Word of God and does it nocht, namlie in the tyme of tryall, schawes nocht that he is solidlie groundit in the sam, denyes Chryft, as he himself teatches in the 7th of Matthew, vtherwayes, "Manie fall com vnto him on that day, and say, Lord, did we nocht prophecie in thy name? Did we nocht work miracles and cast out deuilles?" Bot he will answer, "I knaw yow nocht; depart from me, yie workers of iniquitie."

Bot it may be that sum of yow, your unhappie complices and counfallours in this course, thinks and will say, What neids all this ado? Why ar yie sa hat in threatning? the mater is nocht of sa grait weght, &c. Alas! my breithring, miserable and lamentable experience, except God of his mercie prevent it, I feir fall teatche yow and the pure Kirk of Scotland what ye haiff done, and whow grait and fear ar the consequents that infwes on your fact. For first, be the approving of that Act of Parliament anent the Kings supremacie in all causes ecclesiasticall as ciuill, and na appellation to be maid from him, yie haiff nocht onlie sett vpe a new Pape, and sa become trators to Chryft, and condiscendit to the cheiff error of Papistrie, whervpon all the rest dependes; quihlk, gif it be nocht to deny and refuse Chryft, I knaw nocht what it is sa to do. Bot farder, ye haiff in sa doing granted mair to the King then euer the Papes of Rome peaceblye obtained, whow tyrannuslie and ambitiuslie soeuer they fought the sam; for the Counsalles of Constance and Basil decreit in the Papes face, and be infinit argumentes of reasone and scripture evicted, that it was nocht onlie a veritie bot a poinct of fathe, The Councill to be aboue the Pape, and appellationes to be maist lawfull from the Pape to the Councill. And sa from the Pape ther was euer appellationes to the Councells, rewrit be the Word of God and his Spreit, wherin the trew Bishopes and Pastors, and Doctors of the Kirk satt as Chryfts officers, to iudge and discern on maters ecclesiasticall, according

* Hebrews, vi.

to the Word of God. In the quhilk the best Christian Emperours that euer war, Constantin and Theodosius, sat in na hier degrie than the pastors as obedient members of the Kirk, humble to be governed and rewled with the rest be the scepter of the Word of God, and nocht as Heads and Lords to command and rewl ower it, knowing the Lord Jesus Chryst was onlie King and Emperour thair. Bot yie haiff subferyvit, that whosoeuer, in anie maters ecclesiasticall, declynes the King and Counfalls iudgment, false reput and punished as a tratour. What I pray yow gif these profest Papistes and Jesuites that flockes ham out of France, Spean, and Italie, and finds graitte favour and credit in Court, then all the Ministers, what if they fall challenge yow for the Doctrine of Justification, frie will, reall presence, and the rest of the heids of religion, for these, as chieff maters ecclesiasticall, fall the King and his Counfall be iudge to yow, and na appellation be maid vnder the pean of treassone? What fall then, I pray yow, becom of religion and the professours therof? fall they nocht be ather forced to deny Chryst, or maid to disput with the torments apointed for tratours? and syne this for a klok to be casten ower it, It is nocht for religion, but for hie treassone that sic ar fa handlit. Do yie nocht heir epy the craft of the crewall feind, wha dar nocht, in this age of knowlage and light of the gospell, oppon himself against the treuthe, as the Scribes and Pharises durst not gainstand the doctrine of Chryst, bot seiks, vnder pretence of Lawes, and klok of iustice, to mak the godlie and trew professours and preachours to be schamfull spectacles, that therby men may be efchamit of the veritie of the Euangell; euen as Chryst was put to deathe vnder the nam of sedition and treassone.

Secondlie, yie haiff taken away, be your subscriptiones, the lawfull powar of the Pastors and Doctors and Eldars of the Kirk, to convein thamselues in the nam of na erthlie prince, nor temporall authoritie of King, nor for na erthlie nor temporall effeares, bot in the nam and authoritie of Jesus Chryst, King of Kings, Lord of Lords, the onlie Soveran rewlar and commander within the Kirk, quhilk is his kingdome spirituell, and nocht of this warld, till intreat of things heavinlie and eternall, quhilk directlie concerns the faules and consciences of men: The quhilk powar they haiff of Chryst planlie in his Letter Will, ioyning a maist comfortable promise against sic grait difficulties that behouit till aryfe in the dischARGE of sa hiche an office. "Whanfoeuer twa or thrie of yow false comenit in my nam, I false in the mids of yow." Leaning vpon the quhilk powar and promise, the Apostles and Disciples conveined thamselues findrie tymes efter the resurrection of Chryst, and efter his ascension, to choise ane in the roume of Judas;* they assemblet the hail congregation to the election of the Diacons:† and now efter a grait manie kirks war planted, nocht onlie amangs the Jewes, bot also amang the Gentiles, the Apostles and Eldars assemblet thamselues in a Generall Counfall at Jerusalem, to determin in the question moued about the circumcicion, and sa furthe. For when the command be Chryst is giften ather to the heirars to heir, or the pastors to seid, or the doctors to teatche, or the elders to govern or rewl, surlie be necessitie of relation, it man be that he giftes tham also authoritie and powar in his name to convein togidder and with thair flockes for that effect. Sa that be that act of Parliament quhilk discharges the Assemblies and Conventions of ecclesiasticall office bearers, is restranit that friedome quhilk Chryst Jesus hes giften to the officers of his kingdome, to convein for discharging of the dewties and callings quhilk he hes leied on tham, to be vfit for his service, and saluation of his peiple. And trewlie als weil might they haiff dischargit the conventiones for heiring of the Word and ministratoin of the Sacraments, as for the exercising of discipline and government of the Kirk; seing this is na les leied on the bak of the officers of Chrysts Kingdome, as a speciall part of thair dewtie and

* Acts, i.

† Acts, vi.

charge nor the former, and hes the command and powar giffen to vse it na les then the vther, without caring for anie authoritie or command of men. For that quhilk Chryft fa ernaestlie repeates to Piter, quhilk also is commoun to all Pastors, Feid! feid! feid! is nocht onlie be Word and Sacraments, bot also be discipline, rewling, and government, as the mater itselfe declares, the word signifies, and the similitud planlie proues. And what, I pray yow, meines that comand of Chryfts till the Kirk, that is, the ecclesiastik senat or assemblie of the office bearers, as the lerned expones it, "And if he refuse to heir the Kirk, let him be unto this as an Ethnic and Publican!" giff the Kirk hes nocht powar and authoritie of iudgment giffen to it be Chryft? And that, "I giue yow the keyes of the kingdome of heauine, whatfouer yie loufe on erthe salbe lowsit in heavin; and whatfouer ye bind on erthe salbe bund in heavin." War thir keyes giffen to anie king or magistrat? or flowes the powar therof from humane ordination? And finalie, what meinethe the Apostle to the Romanes xii. when he so earnestlie exhortes euerie officiar in the Kirk to discharge thair calling diligentlie? Willes he tham till abyde the commandment of anie erthlie king or prince? Na, als frilie as the King hes his powar and authoritie of God the Creator to discharge his office in things ciuill and temporall, als frilie hes the pastors, elders, doctores, and deacones of the Kirk powar and authoritie of Jesus Chryft the Redeimer to do thair office in things heavinlie and spirituall. But I purpose nocht, my breithring, to insist with yow in prouing of maters at this tyme; bot taking things to be sufficientlie tryed and concludit vnto the tyme I heir anie reasones alleagit be yow or anie vther in the contrar, I wald discouer vnto yow the feirfull consequences of this your yeilding, tending to the wrak of Chryfts Kirk and the libertie therof.

It was onlie the Assemblies and Presbyteries, as all that feires God, yea, and the enemies themselves knawes, that was the ordinarie mean to keipe the Kirk of Scotland from the pollution of vyces, heresies, and schismes; the quhilk now being takin away, vyce and wickednes fall overflow, for wha sall tak ordour therewith?—the Court and bishopes! Als weill as Martin Elwod and Will of Kinnmont with stealling on the Bordours. Heresie, Atheisme, and Papistrie fall brak in, for wha sall resist it?—the bishopes! Put the cais, that sic wha hes fauld God, religion, and heavin for this present world and the things therof, could haiff the grace to gainstand, the Atheists and Papists, and cheiff meanteiners of Atheisme and Papistrie, wilbe graitter in Court (fra the quhilk the bishopes hes thair powar and authoritie, and can, nor dar do na thing without speciall leue and command therof) nor the beggerlie bishopes and all thair clergie can be. And last, the schismes and controuerfies that aryses and ar fawin be Sathan falbe na wayes componit nor extinguish be the brotherlie and humble conventions in equalitie, (as the happie experience of fax and twentie year hypast hes proven our Assemblies till haue done,) bot contrarie wayes, be the proude ambition and vanitie of the bishopes, they falbe daylie fosterit, increasit, and augmentit, the pruiß and experience wherof yie may reid efter the first thrie hounder yeirs of Chryfts Kirk, when the persecuciones war endit, and the bishopes began, vnder Christian Emperours, to gett ease, honour, and riches, and braking the commandment of Chryft, began till vsurpe lordlie authoritie and prehemine over thair breithring. Fra that tyme, as neuer of befor, miserable hes the Kirk been cut and deuydit be controuerfies, schismes, and heresies; fa pernitius hes it bein to ley afyde the Word of God, and right rewles of governing of his Kirk be æqualitie amangs the pastors.

Thridlie, yie haiff consentit and subscryvit that thir bishopes fall haiff the owerfright and rewling of all the Kirks, according to the powar quhilk they receaue of thair Pape and head. Quhilk office hes na warrant in the Scripture of God, bot is an inuention of Sathan brought in be ambition and auarice; yea that presumptuous and lordlie authoritie over the rest of ther breithring is plat contrar to the word and commandment of Chryft; Matth. 10. 19. and 26. 24. 28. and of Luc. 12.

14, 15, 16, 17. and Pet. 5. 1. &c. And that mangrell melling with ciuill and warldlie maters, exerccising indicatour in ciuill and criminall causses, loudlie cries that they war neuer of Chryft, whafe kindle is nocht of this warld; wha refused to be maid King be the peiple, yea wald nocht fa mikle as deuyd the inheritance amangs breithring, albeit a charitable turn; and all for eschewing of incumbrance in ertylie maters, quhilk might hinder him from the spirituell and heauinlie wark of his Father for the quhilk he was fend. And by and attoure the vnlawfulness of the office quhilk the Scripture and nature of the kingdome of Chryft can nocht bear withall, the persones that presentlie yie haiff subseruyit obedience vnto are infamys vyle men, nocht onlie of the bas and curfett sort amangs the peiple, as war the preists of profan Jeroboam, bot maist dissolut and sklanderus in all thair lyff, be whafe cairfulness in gathering vpe the woll and milk, and cairlcunes in feid-ing of the floks, and evill exemple in all kynd of vyce, na mervell it is giff innumerable faulles drown in ignorance, perithe in thair finnes, and liue without God or religion.

Therfor, now I besik yow, my breithring, rightlie to consider, and deiply to pondre this mater: Whidder haid it bein better to refuse, and vndertak the displeasure of ane ertylie Prince, wha onlie hes powar ower the body, (and that na mair nather nor it pleases God,) and haiff esteimed all this warld but dirt and draff vnder your feit, in respect of his luiff and obedience, wha could haiff given yow again a houndreth fauld in this lyff, and the lyff eternall to the guid? Or to haiff consentit, and incurrit the liche displeasure of Chryst Jesus, the grait Heauinlie King, wha, efter the bodie is flean, may cast bathe it and the fauld in the fyre of Hell; and the offence and detestation of all the godlie and fathfull for the schamfull denyng of sa guid a maister, betrayng of the friedome of his kingdome, sklandering of his Kirk, and offering occasion to the aduersars to triumphe and be incuragit. Again, I say, for Gods cause, and your awin saluation, enter io deiply to wey and consider what yie haiff done, that the hynounses of the fact may mak yow to abhorre yourselues and be vnseinytlie cast down therfor. For haiff yie nocht be your hand wryt, the seall of your treuthe, bund yourselues, as slaues, to the wicked appetit and affection of a blind godles Court, overflowing with all kynd of fine and impietie? and to a Bischope, O fy! to whom I can nocht giff a vicinis epithet mair nor another, and I am fure a thowfand wald nocht expres his vyces, as yourselfis, and all the warld, is witnes? And that quhilk is warft of all, haiff yie nocht brought the libertie of the spreit, and preatching of the Word of God, the dispensation wharof is concredit vnto yow, in maist abominable thraldome? Sa that yie dar nocht reprove vyce without exception of persones, nor pretche the treuthe frilie, as your God, your buik, and your conscience, teaches yow, and commands. For, dar yie now rebuk the contemners of God and religion, and fathfull ministers therof, the blasphemers of Gods nam and his treuthe; diuellithe dissimulation, yea, open duellerie, peritrie, persecution, tyrannie, crewaltie, oppression, drunkennes, huredome; serueng of God and man; ambition, auarice, flatterie, leing, braking of promise, tricking, taunting, deceauing, profanation of the Word of God, sacrilage, simonie, witchcraft, schamles obscenitie, vilanie, apostasie, and mensuaring of that quhilk the mouthe hes professit, and publiclie spoken and teached, the hand hes often subseruyit with the grait aithe of the Lord maid and interponit therin? seing your new erected paprie, and, namlie your famos Ordinar, the Archibischope, to whom yie haiff bund your obedience, is altogidder festered and owergean with tham.

Now, as to that nam of obedience, quhilk is crauit in a fair and honest maner, to clok a maist filthie and vnhonest mater, misfer I to wryt anie thing to yow theranent? for can yie vnderstand or teache anie vther thing theranent nor this, Obedience, except it be in God, and according to his command, is na obedience, bot sin, rebellion, and disobedience, the quhilk is as the sin of witchcraft, wickednes, and ydolatrie befor God, as Samuel teached King Saul in his awin face. That quhilk

man, following his awin iudgment and ill affection, calles rebellion, treafone, and difobedience, is allowit befor God as dewtifull dewtie, guid obedience, and feruice. And contrar, was nocht Sydrach, Mifach, and Abednego caft in the fernace be Nebugednezar, King of Babylon, for thair difobedience, in nocht falling down to worfchipe his erected image? Was nocht Daniel caft in the den of Lyons for difobedience, becaufe he brak King Darius godles law, in making his prayer thryfe a day toward Jerufalem, and wald nocht giff fa mikle as a fecret consent to fett vpe the King in Gods flead? The gard of King Saul difobeyit him, commanding be his awin mouthe, to flay the preifts of the Lord. Sa did his awin fone, guid Jonathan, and wald nocht bring in David, bot comforted him, and fet him on his iorney. The Medwyffes; King Pharo; Ifiada and the haill efteates of Juda; bludie Athalia; Lobna, a citie of the Leuites preifts; the apoflat King Amazia; and innumerable ma in holie Scripture, whafe doings, neuertheles, the Spreit of God comends, and as dew obedience to God and thair fuperiors, hes left tham inregiftrat in his Holie Buik to be followit.

In graiteft humilitie and dewtifull reuerence of that maift lawfull authoritie giffen be God to Kings and Magiftrats, and yit in curage and bauldnes of fpreit, for the glorie of my God and libertie of the Kingdome of Chryft, defaced alas! and brought vnder vyll flauerie be the pernitiu flatterers of princes, wha deifeing tham in thair conceattes, makes tham to tak vnto tham abfolut powar to do what they lift, and trampe the Kirk of Chryft vnder fute,—I will tak this propofition to defend againft the beft and maift lernit of thair courteours, court bifchopes and minifters, prouyding they difput be Scripture and guid reafone, and nocht be the Blaknes, Spey Tour, Gibet and Maden, That to obey the King of Scotland, as he craues prefentlie obedience according to his laft acts of parliament, is treafone againft Chryft, and difobedience, yea rebellion to his Word and Command; and therfor whafouer may flay and withftand him be refusall of obedience or vther wayes be ordinar and lawfull meanes of thair calling, and does nocht, is a traitor to his Maieftie, Countrey and Kirk of Chryft within the faming. And left yie, my brething, or anie vther fould tak this my plean fchawing of the treuthe in an euill part, the Lord God of heavin is witnes to my confcience that I mein na contempe or difdean to his Graces ather perfone or lawfull authoritie, nather does this proccide of anie euill will or defyre of revenge for anie wrang done to ws; bot the Lord knaues, befor whom we walk, that the fitches and fobbies of our dolorus and maift affectioned harts toward his weill and amendment, is with teares powred out daylie for that effect; and whom I know affuredlie that all the godlie in Scotland and Eingland wald obey, loue and reuerence aboue all fleche as thair awin naturall and born Prince, giff leaving thir godles Counfallors and courfes he wald rewl in the feir of God, and eftablis the kingdome of Iefus Chryft according to his Word. Therfor alas! my breithring, yie haiff vnder the name of obedience defylit yourfelf with thefe crymes that Samuel convicted King Saull of, for nocht obeying the Word of the Lord. And the examples of Gods fervantes in thair feir of his grait Maieftie and conftance in ftanding in his treuthe and obedience floutlie, nochtwithftanding danger of lyff, yea terrible torments, may be feirfull iudges fett befor your confcience to condemne yow, except yie repent. Peter and Jhone ar bathe be word and exemple crying vnto yow, That it had bein better to obey God nor man.

But me thinks I heir fum of yow lamenting and faying, It was weaknes and feeblenes of this freall nature that maid yow do this thing. Trewlie, my brething, weaknes and infirmitie is naturall to fleche, and hes oftentymes maid the childring of God to flyde and fall, for fa did David in adulterie and murdour, Peter in the threifauld denyall of his Maifter, and the zealus Origin of whafe fall I fpak befor. Wharfor in that ceas oulie the remeadie incontinent without delay is to be fought; for it is manlie, and of weaknes to fall, bot to ly ftill and fleipe in fine without remorfe or amendi-

ment, it is the rood of reprobation. It is a thing maist feirfull to deny Chryft, but far mair nocht to confes him constantlie agean vnto the deathe. It is a horrible mater fa to sklander the Kirk of God, bot far mair to continow therein, and nocht to repear and remoue the sam. And therfor I exhort yow, deir brethring, maist erneshtlie and tenderlie in the bowels of the Lord Iesus, and admonise yow, befor God, his Angelles and haill Kirk, that yie pres with speedie repentance till amend this miserable mis, and repear fa mikle as can ly in yow this bealfull brak. That yie meditat and cry with Daid, that is, with the contrit sprit and broken hart of Daid in that 51 Psalme; yie go afyde with Piter! Yie lamentable! cry out and invey against yourselues with Origine, and mak the streames of your bitter teares delet and washe away that subcription, and the wound of your fieshes and found of your fobbes, blaw abrod your repentance for that denyall of Chryft, and thereafter constantlie confes him with Piter vnto the deathe; and that spedelie befor he cum in iudgment, and deny yow befor his heavinlie father. And finalie, in conelusion, to remoue bathe the publick sklander and wa pronuncit against sic wharby it comes. I sie nocht whow it can be don vtherwayes, then giff yie com baulddie to the King and Lords of Chacker again, and sehaw tham whow yie haiff fallin throw weaknes, bot be God his powar ar risin againe; and thair, be publict not and wites takin, frie yourselues from that subcription, and will the sam to be delet, renuncing and detestling it planlie, and thereafter publictly in your sermons and be your declaration and retractation in wryt presented to the haill Kirk, and fathfull manifest the sam. Let tham do with stipend, benefice, and lyff iterself what they list, yie will stik be Chryft, wha knawes what ye haiff neid of, and will prayde for yow sufficientlie, yie serving him in this lyff, and bring yow heirefter to his glorie in the lyff everlastling. The quihlk that yie may do, and thereafter constantlie stand vnto the end, I fall erneshtlie call to God for yow, to assist yow with his strong and almightie sprit for the glorie of his awin name, the reparation of the grait offence and sklander of his Kirk, and your ioyfull receaving again in the number of Chrysts varioures and citicens of his Kingdome, and Capteanes of his armie, with whome seching lawfullie in suffering heir, with him we false crownit with immortal glorie in the heavines whar he leives and ringes with his father for euer.

This Letter, with the conclusions and arguments befor mentioned send hame, and going abrod, did mikle confort the constant, and crab the enemie. Twa of our students in Theologie for copeing therof, and sending to breithring, war fean to flie, and com to me to Bervik, Mr James Robertstone, a verie guid brother, now minister of Dondie, and Mr Jhone Caldclenche, whom I receavit gladlie, and wha efter certean moneths abyding with me at Bervik, we past southe togidder to Londone. Also an Wilyeam Erde, an extraordinar witnes steired vpe be God; wha being a masone of his craft till he was past twentie yeirs and married, lernit first of his wyff to reid Einglis, and taken with delyt of letters he himself studeit the Latin, Greik, but specialie the Hebrew langage, sa that he haid his Byble als hamlie to him in Hebrew as anie vther langage: The quihlk being knawin to the Kirk, and the giftes he haid besyde, bathe of knowlage and vtterence of diuinitie, he was maid to leaue his handie craft and tak him heallie till attend vpon the Collage and exerceis, whar he profited sa that within few yeirs that he was callit and placed

in the Ministerie at the Kirk of St Cuthberts, vnder the Castell wall of Edinbruche, and is now a notable man for vprightnes and grait lerning and reiding. This brother for iust feir cam away also, and abaid with me a space in Bervik. The cause of his feir was the apprehending of his fellow laborar, a graue and godlie brother, Mr Nicol Dalglaishe, keiping of him in clos pressone and putting him till aue effaife, of ernesst and deliberat purpose to haiff execut him as a trator, onlie for the sight of a certean letter com from Mr Walter Balcanquall to his wyff, bot the saife wald nocht fyll him, wherat the Court was verie crabbit. That worthie brother, and now ancient father in the Kirk, was verie euill handlit, and stude wonderfull constant.

That sam wintar to thir hard newes from our awin countrey be northe, cam vnto ws far harder newes from southie out of Londone, of the departour of Mr James Lawfone ther; wha for giftes and estimation was cheiff amangs the ministerie: For, efter my vnclie Mr Andro, with the said Mr James and certean vther of the breithring, haid in the monethe of July visited the Vniuersities of Oxfurd and Cambridge, and conferrit with the most godlie and lernit ther, retournit againe till Londone, partlie throw his trauell and alteration of the care, bot chiefflie for the causes twitched befor of the behaiour of some of his awin flock, wha haid subferyvit a Letter* calling tham wolffes and hyrlings, Mr James, being a melancholian of constitution, falls in a heaue diseafe quhilk resolued in a melancolius dysenterie, quhilk be na meanes of medecin (whowbeit he haid ther a number of maist lerned and godlie) could be cured, bot efter dyvers monethes seiknes he died, speiking till his vtter houre maist holilie to Gods glorie, and confortablie till all the heirars; bot his deathe; and speitches, quhilk were manie and notable, I leaue to tham wha war present. Bot verelie this was a grait los, and disharting amangs ws, and haid vndone diuers of ws, giff God by his word and spreit of consolation haid nocht vphaldin ws. His wyff (whom for hir rare and maist sweit giftes of knowlage, deuotion, tender and maist zealus loue towards God, his servants and all that loued the Lord Iesus Chryst, I can nocht of dewtie and conscience bot mak mention of, for a happie memorie to the posteritie,) was in readines to go to him, and cam to Bervik euen about the tyme of tha dolorus newes, wharof she knew na thing till she was by a convoy brought bak againe to that maist godlie and comfortable hous to all the fervands of God, Huttonhall. Bot, as euer persone in that esteat, sche kythed the fruiets of trew Christianitie, nocht

* The copie of this Letter is amangs my scoralles.

onlie at that tyme, bot all the dayes of hir lyff to hir death, leiving as a trew weidow and relict of sic a housband, in fasting, prayer, meditation and exercise of the warks of mercie and loue, instructing the ignorant, sweitlie admonishing the offendars, conforting the afflicted, visiting the seik and diseased in body or mynd, and perseuering in prayer with tham vnto the end : sa that hir refreshings and pastyme was to tak peanes in these exercises. Thus sche leived in Edinbruche sevin or aucht yeir efter our retourn, a remarkable mirroure of godlie weidowheid, and died with als grait mean and missing of the godlie in all degries, namlie the pure, as anie woman that euer I knew. Sche was my speciall acquaintance and confort in Chryft from the deathe of hir housband to hir lyves end.

My wyff was at the sam tyme grait with chyld neir hir birthe, and heiring of Mr James deathe, wha by the comoun and publict respect was to hir in affection a father, brought vpe daylie in his hous and companie with his wyff. sche doolit and bursled sa, I being in Newcastle with the Lords, that they war all in grait fear sche sould haiff parted with her birthe. Amangs whom a godlie suddart, named Francis Goodwin, conforting hir, sayes, "Tak heid what yow do, Mistres Meluin, that yow becom nocht an vnatural murderar of that quhilk is in your bellie, quhilk by appeirance is a man chyld; and yow know nocht if God may mak him to supplie a place in his churche againe." Within a monethe thereafter sche was lichtar of a man chyld indeid, whom, be imitation of Iosephe, I callit Ephraim, because God haid maid me fruietfull in a strange land; praying God of his grace, nocht regarding my sinnes and vnthankfuhies, to mak anie mean instrument in his Kirk. I can nocht expres the cair, kyndnes, and tender affection quhilk God kindlit in the harts of that peiple towards me in behalff of my wyff and chyld: For certean I am, if all hir friends and myn in Scotland haid bein about hir, it was nocht in their powar to haiff vsed hir sa cairfullie, lowinglie, tenderlie, and diligatlie; and namlie, I war maist ingrat if I sould forget my guid, godlie, and maist courteous Lady, my Lady Wedringhton, wha wated on mair cairfullie then the maidwyff, and receavit him from the wombe in hir awin skirt, and finding him nocht liilie, maid hast to the fyre, and thrusting in her curschar, brunt it, and helde to his naisthrilles, wherby he quicned and kythed signes of lyff. This I sa particularlie sett down, partlie till extoll the cair and providence of God towards me, and partlie to moue the chyld to sett himself to the knowlage and service of that God wha thus brought him from the wombe. He was born the 15 day of Januar, in the yeir 1584.

About the middes of Februar, efter a grait humiliation and fast for all thir causses, and confort of the holie communion keipit at Newcastle, the noble men, partlie becaufe they perceavit that thair lying neir the Border indangerit thair frinds, and partlie at the defyre of hir Maiestie, past southe, and efter they haid remanit about a monethe in Northwitche, they cam to Londone; and I returning to Bervik, as my calling requyrit, preparit my wyff and companie, and followed to Londone be water.

My guid Lady Wedringtoun wald neids detein my young sone, and haiff him in plege till my retourning, wha lykwayes, with our vther maift cairfull and lowing frinds in Chryft, maid guid proviſion for our voyage. Mr Walter Balcanquall cam down from Londone, and sending for his Wyff, went in company with ws. We war in nomber about twoll perſones paſſingers inbarkit about the beginning of Merche, bot be contrarie windes, with grait faſcherie and feiknes, war put in in Tinmouth, whar we ley fax dayes, and again launching furthe vpon the fourt day we arryvit at Londone, whar meitting with my Vncle and his companie, we war nocht a lytle confortid.

1585.—A lytle efter the noble men cam to Londone, and I entered againe to my awin charge, mikle helped and incuragit be my Vncle, whom the noble men drew to tham, and maid him thair domeſtic. Our tentationes then war verie grait, for be Ambaſſatour efter Ambaſſatour fend to hir Maieſtie, firſt we war callit a grait ſtope bak from our frinds, quhilk maid tham and ws bathe to tyne hart and almaift diſpear; bot ſyne it was ernerſtlye ſuted that we ſould be put out of Eingland, and manie promiſes maid for that effect. Sa that indeid we luiked for na thing bot to be put from Eingland as Scotland; bot the Lord our God haid heirin a guid wark in drawing ws neirar and neirar vn-to him, and making ws knaw that he was to wourk that wark himſelf for his awin glorie. And therfor, firſt in the ſimmer he ſend a Peſt, quhilk paſt throw the principall Townes, and raget till almaift vtter vaſtation in the Townes of Edinbruche, St. Andros, St. Jhonſtoun, and Dondie, in ſic ſort that the comoun clamer of the peiple was againſt the Court. With this ſic vtragiſ tyrannie was viſit be Arran and his licentius, proude, impudent Lady, that all eſteates miſlykit and weired at the ſam. Thus God prepared the peiple at hame that ſimmer; and at the herveſt, togidder with the raging peſtilence increſſing mair and mair, namlie in Edinbruche, the Lord ſend ſic tempeſt of wather and rean, that all began to cry, the Lords hand wald nocht ſtey vnto the tyme the miniſters of God and noble men war brought hame againe. The quhilk

when our frinds perceavit, they maid ws aduertifment, bot the difficultat was in purchaffing of licence, quhilk our vnfrinds, confederates with Arran, wald nocht fuffer to be granted, till God prouydit in lyk maner a motiue for that, to wit, the flauchtir of the Lord Ruffell, Warden, at a day of Trewes, vpon the Bordour. The quhilk, for all excufes could be maid, crabit fa the Quein that fche licenced our noble men ioyned with the Hamiltones to return to thair frinds in Scotland. And fa efter a verie ernest exerceife of humiliation, keipit be our haill companie at Westminster, wharin manie teares war powred out befor the Lord, and the hartes of all weill prepared, about the beginning of October, the Erles of Angus and Mar, with the Maiftir of Glames, and thair companies, past from Londone, and with thame my Vncle Mr Andro, Mr Patrik Galloway, and Mr Walter Balcanquall, wha coming to the Bordour, the Lord Hamilton and thofe that war at Bervik cam to tham; and as they enterit in the countrey, ther reforted vnto tham without deley the haill Bordours eft and waft, conducted by thair Lords of Hume, Boduell, and Maxuell, and merching fordwart with diligence cam to St. Ninians Kirk, a myll from Sterling vpon the first day of Nouember, and ther camped to the number of ten thowfand horfmen. In this mean tyme, proclamationes with all diligence was fend athort the countrey, and double this number war conveinit within the town of Stirling, but nocht halff fa refolut and weill hartet to fecht in the quarrell as our men war. Sa, to be fchort, on the morn foone be brak of day they vnbesett the town, and with grait quietnes and vnrefistable courage miniftred be God, fcaled and clam over the walles. A lytle refiftance was maid be Captean James and Coronell Stewart be the fpace of twa houres, bot feing the courage of the vther they fchrank bak, and reteiring, gaiff libertie to all to enter and win the town. Captean James haiffing in his poutche the key of the brig, fled away that gett incontinent; the rest, viz. Montrofe, Crafurd, Glencarn, Aroll, and Colonell Steward reteired to the Caftell, whar the King was; but our folks perfuing hatlie, cam all to the Caftell hill, and clos vnder forefhouit of the blokhous planted thair standdars and campe.

The King perceaving that he was nocht able to keipe the caftell, and knowing that the peiples affection was towards thefe noble men and minifters, refolued to Parliament, and fend furthe vnto our Lords the Secretar and Justice Clark, requyring of tham, firft, That his lyff, honour, and eftat might be preferuit: Secondlie, That the liues of Montrofe, Crafurd, and Coronell Stewart fould be fparit: Thridlie, That all maters fould be tranfacted peacablie. And

vpon these conditiones offerit himselff to be governed be thair advys and counfall in tyme coming.

The noble men answered to the Kings messengers, That for the first, the God of Heavin knew that they haid neuer anie vther intention then to preferue his Maiesties persone, esteat, and dignitie; and to delyver his Maiestie from the handes of sic, wha vnder pretext of his name and authoritie, had sa crenallie opprest the Kirk and Comoun weill, and haid exponed to danger bathe his Maiesties lyff and croun: That haiffing the feir of God befor thair eis, they war com to do his Maiestie all dewtie and service, and to schaw thamselues fathfull and obedient subiects, as they haid done of befor; exposing thamselues to the violence of sic as befor tyme faught with his mother against him with displeyed baner, to depryue him of his esteat and honour, wha nocht-withstanding haid bein of leat, at least thair successeurs in that cause, admitted to the handling of all his efferes.

As to the second, feing the perſones befor named, whafe liues war desyrit to be sparit, haid troublet the haille countrey, and bein instruments of sic confusion as the lyk haid nocht bein hard nor sein in Scotland, they could do na les for his Maiesties honour, and affection they bure to thair countrey, then seik the meanes wharby they might be put in the hands of Justice, to be vſed as they haid demerit.

As to the thride, they thamselues declarit to the King, that they maid humble supplication to his Hienes, that he himselff ſould tak ordour and sic all things to pas, and be wrought pacible in an opportune and convenient tyme to the grait contentment of all his guid subiects; and for that effect promissid all ayde and assistance: protesting that they approched nocht to his Maiestie in arnes, and with sic companies, bot be constraint for ſaueing of thair lyues and leivings from the tyrannie of sic as fought thair ruine and wtter wrak.

The Kings Messengers being departed, the noble men ſend in lyk maner vnto the King, requyring of his Maiestie thrie things:

First, that the King ſould giſſe his conſent to reform the corruptionnes and abbusſes that war crouppen within the Kirk and Comoun weill, be the euill government of thame wha haid abbusit his authoritie: and therfor he wald allow as lawfull and guid ſervice thair proceedings in ſeiking the ſaid reformation, and for that cauſe that his Maiestie wald ſubſcryve the ſhort declaration quhilk they haid formed of thair cauſe; and that for thair graitteſſe aſſurance, that the ſtrainthes and Caſtells quhilk the troublers of the eſteat haid in thair handes ſould be delyuered vnto thame, to be kept be sic as the Eſteattes of the

Realme thought meit.—Secondlie, that the said troublers of the Esteat sould be giffen in thair keiping, to be presented to Justice; and—Last, that the Kings Gard might be changit, and an vther chofin of fathfull, modest and sobre men, vnder sic a Captean and Commander as the noble men sould nam.

All these things war granted. The Lord Hamilton maid Captean of Dumbarton; the Lard of Cowdounknowes of Edinbruche, and Stirling restored to the Erle of Mar; and the Maister of Glames maid Captean of the Garde. In end a parliament was proclaimed to be haldin at Linlithgow the tent of December following for restoring again of noble men, ministers and all.

The King receavit all the noble men in fawour, and granted tham what they wald ask for thier particular. Bot concerning the maters of the Kirk, that twitched his honour sa, that he wald nocht be controlled therin, nor grant to na thing bot efter his pleasour, and sa tuk vpe a heiche humor against all the guid breithring, partlie because he perceavit that the noble men war nocht verie earnest in tha maters, getting their awin turnes done, as indeid, (except the guid Erle of Angus, to whase hart it was a continowall grieff that he could nocht get concurrence), ther was lytle or small cear amangs tham therof, for all the woves and fair promises maid to God and his servants, the quhilk the Lord in mercie mak them to tak till hart in tyme and repent, befor the last come, quhilk can nocht, in his iust iudgment, bot be mair feirfull nor the first; partlie because he estimed the Kirk to be the cheiff cause of his controlment in his proceedings first and last, the discipline wharof he could na wayes lyk, ex metu Herodiano et Jeroboamino.

About the end of Nouember, warning was maid according to the ordour of the Kirk be the last Moderator, athort the Countrey to the breithring, to convein in Generall Assemblie, conform to custome befor the Parliament at Dumfermling, na vther meit town being frie of the Pest. The breithring frequentlie furthe of all partes reserting thither, the portes of the town war clofit vpon tham be the Provest for the tyme, the Lard of Pitfirren, alleaging he baid the Kings expres command sa to do. Therfor the breithring, comending that wrang to God the righteus iudge, convenit sa monie as might in the fields, and conforting themselues mutuale in God, apointed to meit in Linlithgow a certean dayes befor the Parliament. Bot God within few yeirs peyit that Lard and Provest his hyre for that piece of service, when for the halding out of his servantes from keiping his assemblie in that town, he maid his awin hons to spew him out. For a day in the morning he was fund fallen out of a window of his awin hous of Pitfirren, thrie or four hons high, wither be a me-

lancolius dispear casting himself, or be the violence of vnkynnd ghefts ludgit within, God knawes, for being taken vpe his speitche was nocht sa sensible as to declar it, bot within few hours efter deit.

The newes of the taking of Stirling was at the Court of Eingland and in Londone within aught and fourtie houres ; for it being done on Tyfday in the morning, on the Furisday thereafter Mr Robert Bowes tauld ws, and on the Fredday it was comoun in the mouthes of all Londone. At the quhilk we graithimlie reioysing in the foueran guidnes and mercie of our God, and resorting togidder to steir ws vpe mutuale to thankfulness ; sa with all conuenient diligence we maid for the iorney* hame ower, in the quhilk as in going, sa in returning we fund the bountifull and gratius hand of our God with ws, sa that we haid occasion diuers tymes to sing vnto the praise of our God that 126 Psalme, with manie ma, but namlie at our coming to Anwik on the second Sabathe of our iorney. Ther we rested, and war called to dinner be S^r Jhone Foster, Lord Warden, wha, at mides of dinner, began bathe to glorifie God in recompting what he haid wrought already, and to prophesie concerning the stay of foull wather and of the pestilence, whowfome all the ministers of God war brought ham againe, as indeid it was marked and found within a monethe, that we war estonished to heir the mouthe of a wardlie ciuill man sa opened to speak out the wounderfull warkes and prafes of God, wrought for ws. We war in companie a nine or ten horses, and fand him the gratius God of the land in retourning, as we fund him of the fies in our passage southwart.

Coming in Scotland, I left my wyff, weirie of sa lang a iorney, to rest at Hutonhall, in companie with the relict of Mr James Lawfone, guid, fweit and godlie Janet Guthrie, and with Mr Robert Durie tuk iorney to Linlithgow to the parliament, swalleing vpe be hope, inquencheable ioy of reformation of all things amis, and grait welcoming with manie guid morrowes. But as at our going out of the countrey, we knew nor saw na thing that might reale ws in anie grait hope of prouision or comfort, and yit by the guid prouidence of our God, we fand far beyond expectation, sa be the contrar, at our retourning, loking for all guid and comfortable, we fund na thing les.

For first, ryding from Hadington to Smeton, repofing on our gyde, we went fordwart, whowbeit vnder night far, bot when we war in graitteft danger of coll pittes and sinks, the darknes was sa grait, that our gyd knew nocht whar

* My indiuiduus comes sen syne, and maist sure and fathfull brother and frind, Mr Robert Dury, was with me, wha haid a monethe or twa ef befor com from the Rotchell to London to ws.

he was, nor whow to gyde, fa that iff God haid nocht gydet ws, we haid bein lyk Thales, wha compased the erthe, and died in a draw well at his awin dur. When we haid spent a guid part of the night, at last ane of our hors rashed on his nes vpon a geuill of a hous, bot wither it was hous, or stak, or heuche, we knew nocht, nather saw hors or man, na nocht our awin finger end, till ane lightand down grapes ellanges, and finds a dur, and chapping we gat sum folks that tauld ws we war in Trenent, fra the quhilk conducing a gyde, with a lantern knit to his hors teall to schaw ws the way, with grait facheerie throw the Coll Hors Gett we cam to Smeton. On the morn we maid hast, and coming to Leftarik, disluned, and about alleavin hours cam ryding in at the Water Gett of the Abbay, vpe throw the Canow Gett, and red in at the Nether bow, throw the grait streit of Edinbruche to the Waft Port, in all the quhilk way we saw nocht thrie persones, fa that I miskend Edinbruche, and almost forgot that ever I haid sein sic a town. About even we cam to Lithgow, to a number of heauie and greived breithier, and a miserable vyll prenone, the lyk wharof I was neuer in all my dayes.

The occasion of the breithrings greiff was, that they war out of hope to gett anie thing vndone at that Parliament, quhilk was done at the Parliament of the 1584; and that becaufe the King haid sett himselff dispytfullie against the Kirk, and these in speciall wha haid bein with the Lords, namlie my vncl Mr Andro, wha haid bein verie quik and plean with the King diuers dayes. And as for the noble men, they requyred that, first, they might be sattelit in thair rounnes, and syne wald do aneuche; bot it was tauld them, that that wald bathe weaken and scham tham and thair cause with God and man. Yit in effect the guid breithring war left and deserted be tham, and behoued to bear thair reproches that wald do na thing for Chryst. But by this, a heauier cause of greiff was giffen be a bitter invention that Mr Crag maid against ws befor the King and haild Lords of Parliament, steired vpe, as he alleadgit, be a sermont that James Gipsone haid maid, in the pulpit of Edinbruche, against the subscriyving ministers, of whom Mr Crag was the cheiff, fa that ther was the seid of a feirfull schisme, giff God, be the meanes of patient and wyse breithring, haid nocht born down the fuming at the nixt Assembly. Togidder with this, the thrang of the town was fa grait, that we haid na comfort of meat, drink, or ludging, bot fa euill and miserable, and therwith fa extream deir, that we war rather brought from wealthe, ease and libertie, and cast in a wretched foull pressone, nor from exyll till our natiue countrey. Yit the conscience of our cause and service of Chryst vpheld ws, and maid ws

to keipe togidder, in a deceyit hous, that nather helde out wind nor weit, with confort furnesit be the mightie confortar, the space of ten dayes or fyftein, till the Parliament endit; efter the quhilk also I was constreanit to tarie vther ten, partlie to gett our Letters of Restitution exped, and partlie for my hors, whom, for want of stabling, the first night I foundert in bathe the twa former seit, to my grait los.

Efter diuers hatt, rouche, and maist scharpe reasonings, haid betwix the King and my vncle Mr Andro, in end the King desyrit ws to giff in in wrait what we haid to say against his Actes of Parliament maid in anno 1584. Vpon the quhilk we formed and gaiff in to his Maiestie thir Animaduerfiones following :

Animaduerfions of offences conceaued vpon the Actes of Parliament maid in the yeir 1584, in the monethe of May, presented be the Commissioners of the Kirk to the Kings Maiestie at the Parliament of Linlithgow in December, 1585.

IN the First Act it is thought a grait impearing of the libertie of the trew Kirk, in sa far as na thing therby is granted to the sam, bot the libertie of preatching and ministratioun of sacraments, seing the powar of binding and lowing, quhilk is called the powar of the Keyes of the kingdom of beavin, consistes nocht onlie in these poincts, bot also in iudgment, iurisdiction, and remouing of offences out of the Kirk of God, and excommunication to be pronouncd againt the disobedient be tham that ar office bearers within the sam : And sa the haill discipline is left out. And this act restrictes the libertie granted be vther Actes of Parliament of befor concerning discipline and correction of maners, quhilk war establisht be a law in the first yeir of your Maiesties reing. Our warrands of the Word of God for this part of the libertie of the Kirk, we ar to bring furthe when your Maiestie please.

As concerning the Second Act, the narration thereof apeires to be sklanders againt sum of the ministerie, quhilk we wald wis to be reformed, or vther wayes conceaued, except the treuthe thereof war verified. And, as to the substance of the act itself, it attributes vnto your Maiestie a souerane powar of iudgment, nocht onlie vpon the persones of all your subiects, but also in all maters, wherin they, or anie of them salbe apprehendit, summoned, or chargit, &c. Quhilk appeirs to be verie strange, the lyk wharof we heir nocht to haiff bein practisid in anie christian comounwelthe, and can nocht stand with the Word of God. For, although the persones of men ar subiect to your Maiestie and ciuill iudges, when they offend againt your lawes, yit in maters mere ecclesiasticall, and concerning conscience, na christian prince can iustlie clame, nor euer clamit, to himself sic powar to iudge, seing the prince in that behalf is bot a member of the Kirk, and Iesus Chryst onlie the Head, wha onlie hes powar to giff lawes in maters of conscience. And sa said the godlie Ambrose, "Imperator bonus intra ecclesiam non supra ecclesiam est." And to confound the Jurisdictiones ciuill and ecclesiasticall is that thing wherin all men of guid iudgment haiff iustlie fund fault with the Pape of Rome, wha clamed to himself the powar of bothe the swords, quhilk is als grait a fault to a ciuill magistrat till acclam or vsurpe, and specialie to iudge vpon the doctrine, er-

rours, and heresies, he nocht being placed in ecclesiasticall function to interpret the Scriptures. The warrands heirof out of the Word of God we ar lykwayes readie to bring furthe.

Anent the Thrid Act, it appeires to be obscure, bot yit the effect therof to tend to this, That nane desyre alteration of the form or custome of the conveying of the Esteats in Parliament as sum hes fought the sam to be innovat. Sir, we vnderstand that the ancient libertie of the said Thrie Esteates is louable and ancient ; bot lykwayes it is of treuth that amangs vther corruptionnes that war in tym of papistrie, the ecclesiasticall esteat was corrupted, and apointed to be of sic persones wha haid na lawfull function in the Kirk of God, and specialie aught nocht to haiff place, religion being reformed within this realme ; we mein of Bischopes, Abbots, and sic lyk Popithe Prelacies, in consideration that be Actes of Parliament maid of befor, all authoritie and iurisdiction of the Pape of Rome, and of vthers flowing from him, nocht aggrieable to the Word of God, is abolisied within this realme. Therfor, we think in our conscience, and haiff oft suted it of your Maiestie, that nane should vot in Parliament in nam of the esteat of the Kirk bot they that haiff their calling of God, and ar constitut in ecclesiasticall office and function according to his Word, and therfor discreit Commissioners, of the maist lernit bathe in the law of God and of the countrie, being of the function of the ministerie or elders of the Kirk to represent that esteat, at whafe mouthe the law aught to be requyrit, namlie in ecclesiasticall maters ; and it is nocht the grait rents or promotion to grait benefices, nor yit the dignitie of kinned or blood, that caries with it all knowlage or iudgment, bot vther men, wha ar coumpted of inferiour rank to the iudgment of the world, may prevaill therin. And ther is na inconvenient, that Commissioners may be send fra the Kirk representing the thrid esteat, alswell as from the burrowes, to haiff vott in parliament. Therfor we humbly desyre your Maiestie to declar the said act, and deny nocht vnto ws that libertie that Gods Word and the lawes of the countrie maid of befor, and æquitie and reassone in this behalff craues.

As concerning the Fourt Act, the tytle therof is discharging all iurisdictiones and iudgments nocht approued be Parliament, and all assemblies and conventionnes without your Maiesties speciall licens and commandiment. And, in the narrative, it appeires there is a sklanderus report reafed vpon the Kirk and office bearers within the sam, for vsing certean iurisdictiones nocht approued be the lawes of the realm, and alleaging aue Act maid in the dayes of your Hienes grandfyr, that all the lieges aucht to be rewled be the comoun lawes of the realm, and be na vther lawes. And, therfor, the said act discharges all iudgments and iurisdictiones, spirituall or temporall, accustomed to be vsed thir xxv. yeirs bypast, nocht approued be your Hienes and Esteats in Parliament, with thretning of execution vpon all persones that vses or obeyes the sam, as vsurpers and contemnners of your Hienes authoritie, and for convocacion of your Hienes lieges. Sir, we maist humbly craue your Hienes mynd to be farder declared heirin, for it appeires to ws to be verie strange, and a thing that can nocht stand with the libertie granted be Jesus Chryst to his Kirk, and tham that bear function and office within the sam. And, first, as to the Act of King James the Fourt, your Hienes grandfyr, we say, that the sam act appeires pleanly to mein of the ciuill iurisdiction, quhilk he and his predeceffours and successours may clam within this realme be thair Royall powar, and nocht of the ecclesiasticall iurisdiction ; for that law was maid against tham of the Ylles, that vsed the King of Denmarks lawes in ciuill maters ; and, in your grandfysr dayes, ther was an vther ecclesiasticall iurisdiction within this realme, efter the maner of Papistrie, vsed be tham that war called Kirkmen, vnto the days of reformation of religion, as hes bein vsed continualie sen that tyme, with quhilk na fault was fund. And it is of treuth that ther is a spirituall iurisdiction granted to the Kirk of God be his Word, (quhilk makes na derogation to the iurisdiction of erthlie princees,) wherof the office bearers within the Kirk in this realm hes bein in peaceable possession and vie

thir xxiiij. yeirs bypast with the mair, wherof followed na trouble, bot grait quietnes to the Kirk and Comounwelthe. And ther hes bein mair trouble in the ecclesiasticall esteat within thir twa yeirs last bypast, nor euer was fen the relligion was reformed within this countrey. Allwayes we offer ws to proue, be guid warrands of the Word of God, that it is lawfull to the ecclesiasticall esteat to convocat Assemblies, and to hauld the sam, and till apoint an ordour, place, and tyme, for conveying of the sam, to treat vpon sic maters as concernes the Kirks esseares, quhilk na wayes impairs your Maiesties ciuill and royal iurisdiction, bot rather fortifies and decore the sam. Nocht denying, in the mean tyme, bot it is lawfull to your Maiestie and Esteates, when anie extraordinar necessitie fall requyre, to call the members and office bearers within the Kirk in few or graittr number, and cause tham be conveyed to resolute vpon sic things as concernes thair esteat, and necessitie of the tyme. And fardar, concerning the Generall Assemblies of the Kirk, ther is an Act in the first yeir of your Hienes reing, ratefing the authoritie therof, and decerning appellationes to be deuoluit therto, as to the last iudgment of maters concerning the Kirk. The sam argument we vse concerning vther assemblies, alsweill particular, and of the Presbyteries, as provincial, be the paritie of reasone and guid grounds of the Word of God, quhilk we offer ws to schaw. Beseikand your Maiestie to reform, or repear and qualaifie this act according therto; for, if it fall stand in the form that it is, nocht onlie conventiones for discipline, bot also for heiring of the Word, wilbe therby dischargit.

As to the Fyft Act, we allow weill with our hartes, that all they that ar planted in the function of the ministrie, if they commit anie offence worthie of deprivation, they be depriyit bathe of thair functiones and reuenues, quhilk they posses for vsing the sam. Bot, to mak exception of persones, that they quhilk haiff vott in Parliament fall nocht be controllit in that behalf, nor the lyk iudgment execut vpon tham, we can nocht vnderstand whow that can agree with reasone and guid lawes, seing we ar able to verifie the maist part of tham in that esteat to be mair iklanderus, and wordy to be depriuid bathe of thair function and benefice than anie vther. And, as to the votting in Parliament, who they ancht to be that sould haiff place ther, we haiff declarit our iudgment of befor. Therfor, this act appeires to mak exception of persones, quhilk can nocht weill stand be the law of God or man. As to the causes of deprivation, it requyres also a conference, quhilk war ower lang now to put in wrait to your Maiestie. Therfor pleise your Hienes also till advys better heirvpon and qualaifie the sam.

Now, for the Saxt Act, the dytter therof apeires to be verie cairfull that ministers fall avait vpon thair function and office, and fall vse na vther function, iudgment, or office, that may abstract tham therfra. Giff it be simple meined, the act is verie guid. Bot, with your Maiesties licens, they ar verie far in the wrang to your Hienes that wald burding yow with all function and iurisdiction bathe in ciuill and ecclesiasticall maters, being bot a persone, and mikle les able to discharge, nor a simple minister of a kirk to discharge his cure. And, fardar, seing the sam acte, and vther actes of this Parliament, attributes iurisdiction to Bischopes over manie kirks, and to be iudges in ecclesiasticall causes also, they ar far mair vnmeit to discharge themselves therof nor a simple minister that hes onlie a flock or kirk, and, peradventure, an colleg with him in the sam. And, fardar, in sa far as the ecclesiasticall esteat is an of the Thrie Esteates in Parliament, and as we ar able to proue the office bearers and ministers in the Kirk aught to represent the said esteat, it can nocht weill stand that all indicators sould be taken from tham, seing it is the supream indicator in this realme, wherin bathe ciuill and criminall causes ar decydit; and, therfor, to tak away this iudgment from tham that ar of the ecclesiasticall function it is verie hard, and can nocht weill stand

with the libertie granted to the Kirk of ancient tyme. As to the vther ciuill iudgments that may abstract ministers from thair cure, we think they aucht nocht to mell therwithe bot fa far as they ar called lawfullie by the Prince, and ar able to discharge the sam.*

Passing over the rest of the Actes, as nocht pertaining to the Kirk, till we com to the thretteint, in the quhilk the first yeir fruits of all benefices is decernit to be takin to your Hienes vse and your Gard, na prouision being maid for the ministers that serues whar the benefice lyes; and the first yeirs fruits war neuer cravit within prelacies befor this Act. And also a grait yeirle taxation is leyd vpon the benefices, as appeires, bathe grait and snall, besydes the thrids. Remedie wald therfor be prouydit be your Maiestie whow the Kirks may be serued sufficientlie, and the ministers nocht disapointed of thair stipends; for the reueneus of the Kirk ar already fa diminished, that altho new impositions be nocht leyd thervpon, it is difficult to keipe anie ordour within the Kirk, quhilk mikle mair falbe impossible if they be farder diminishit. And as to the Munks portiones, it wald be a godlie ordinance to your Maiestie till apoint the sam, or els a guid part therof, for bur-sars in Collages, as sum tyme it was proponit and halfie grantit.

Sa, passing to the Twentie Act: The sam giffes commiission to Patrik, called Archbischope of St Andros, and vther bischopes, or sic as your Maiestie fall constitut iudges in ecclesiasticall causes, nocht specifeing of what estate they sould be, ecclesiasticall or ciuill; and sicylk mention is maid of sum Commiissionars in the saxt act, to quhilk Commiissionars powar is granted to put ordour to all maters and causes ecclesiasticall, visit the kirks and stat of the ministrie, reform collages, receaue presentationes, and they onlie gif collationnes vpon benefices, and that Commiissiones sould be extendit heirvpon, under your Hienes Grait Seall, conform to that quhilk dinersie Commiissiones ar directe, with powar to Bischopes alleanerlie in thair awin perfonen, without anie assessoris or assistars, and, namlie to the Archbischope of St Andros, within his haill diocese, or to anie his deputes and commiissionars vnder him; with powar also to depose ministers, quhilk is nocht contained in the act, and lykwayes to place and displace maisters of Collages, attoure the temour of the act. Sir, to speak our consciences planlie concerning this act, we suppose your Maiestie be of guid mynde that the sam fall continow na langer nor this present Parliament, bot fall allutterlie be dischargit; for fa it is contained in the act itself, in the end therof, in expres termes, wharhe we think your Maiestie and Esteates war of mynd it sould nocht continow when it was first maid.

And, indeid, gif it sould continow, manie and grait inconvenients sould of necessitie follow to the Kirk of Jhesus Chryst and estate therof. For, first, to deuolve that powar in a manes hand, altho he wer neuer sa wyse, lerned, and godlie, to do all things in the Kirk at his awin pleasure and autoritie, be himself allanerlie, or his deputs, takes away that libertie and guid ordour quhilk the Sprit of God, be the mouthie of Paull, willes to be in the Kirk, and wharof we haiff manie vther warrands into Gods Word; for it aperteines to the ecclesiasticall Senat, and nocht to anie a man to do those things. Nather is it a ciuill thing, and to be committed to a ciuill magistrat, or to whome they pleise, to govern the Hous of God, quhilk is his Kirk, and can haiff na exemple of anie vncorrupt age or persone. Therfor, we suppon your Maiestie will clam no fordar to the sam, nor yit suffer sic men to abbusse the Kirk in that fort. And, as to vther iudges to be constitut in ecclesiasticall causes be your Maiestie, nocht specifeing of what estate they sould be, ciuill or ecclesiastik, that is indeid till vse the powar of bathe the swords, quhilk all men of guid iudgment hes damnit in the Pape. Sir, we ceas to mak fordar discourse vpon this act, or to declar the qualities of tham

* Notandum, That Mr Robert Pont penned this Animaduersion, and wald haiff it thus in, by the iudgment of my vnkle Mr Andro, myne, and vthers; wha haid hein vpon the Session, and is of opinion yit that sa is lawfull.

to whom sic commissiounes ar giffen, becaufe we suppose your Maiestie will willinglie reforme and abrogat allutterlie that act.

Anent the Acts nocht imprinted.

SIR, We find amangs these Acts not imprinted, the Act annulling the excommunication of Mr Robert Montgomery, wherein your Maiestie takes authoritie with your Esteates in Parliament, to mell with that thing quhilk can haiff na exemple that anie prince euer melled with sen the first planting of the religion of Jhesus Chryft. To pronounce excommunication vpon impenitent sinners, or to absolue tham therfra, or to decern the faining effectuall, or nocht effectuall, can na mair pertain to prince, or anie ciuill magistrat, nor to preatche the Word of God, and ministrat Sacraments, for they are bathe in lyk maner committed be Chryft, our Maister, to the trew office bearers within his Kirk, when, as he said, Dic ecclesiæ, &c. Therfor, amangs all vther things, we can nocht meruell a lytle wha could be fa bauld to put in your Maiesties head till vsurpe that powar, or mell therwith, feing, for the lyk fact, Vzizia, the King of Juda, was fa terrible plagget, and his haill land schaken. God forgiff tham that wald fa ieoperd your Hienes without respect of conscience, or the feir of God. We besek your Maiestie to reuok this, and mell na fordor therwith, as a thing nocht pertaining to your office, or anie ciuill magistrat.

There is an vther act amangs the nocht imprinted concerning the payment of the ministers stipends, of the quhilk we can speak na thing, becaufe we want the copie of it; besekand your Maiestie to giff commandment to the Clark of Registrar that we may haiff, and giff our reafones in against it giff neid beis.

The Supplication.

SIR, We haiff, in the feir of God, at your Maiesties command, as schortnes of tyme wald suffer, giffen our animaduersiones vpon the lait actes of Parliament, May 1584, besekand your Maiestie to bear with our language, if in anie part it be nocht fa perfytted and courtlie as some men wald wis, for we tend onlie vnto the end of these things wherof we war in conference with your Grace, to open tham vpe simplie and planlie; and to speak the treuthe in our conscience, (for it is nocht our dewtie to dissemble with your Grace,) when we haiff perused and read these actes ower and ower againe, fa diligentlie as we can, we can nocht think in our iudgment whow the sam can stand as they ar formed, or whow anie interpretation that can be maid thervpone, vnles it was to contein contradiction, quhilk is an vncomlie thing in making or setting out of lawes; for the law itself sayes, "They that may speak planlie in making of lawes, contracts, or anie sic thing, and speaks obscurlie and ambigiuillie, sic contracts and lawes ar to be expoued against the maker or former thereof, 'quia potuerant apertius dicere.'" Therfor sawing the honors of your Maiestie and your Esteates, we think it mair comlie to place new, reformed, and plean lawes in ther roum, nor till interpret these quhilk can nocht be weil interpret in anie guid fence. We trust your Maiestie will tak this our simple meining in a good part, and do that quhilk is maist meit according therto. The Lord grant your Maiestie the spirit of trew and vpriht iudgment. AMEN.

There is a thing fordor, quhilk in maist humble maner we craue of your Maiestie, that it be proydit be Act of Parliament, That lykas your Hienes will to restore tham of the Nobilitie to thair honours and leivings, fa your Maiestie will restore the Kirk of God, and Ministerie therof, to thair former possessions, alswell in discipline as thair leivings, roumes, and offices, fra the quhilk they war

displaced be occasion of the saids actes, or anie thing following therupon ; and to thair stipends allweill bygean as to cum, feing a grait part therof remeanes as yit on takin vpe.

Thir Animaduerfiones and Supplication, penned af hand becaufe of want of all commoditie, and presented to his Maiestie be ws, the King tuk pean himselff, be the fpace of four and twentie houres, to tak him to his Cabinet, and, withe his awin hand, wrot and penned his Declaration following, word be word :

The Kings Declaration and interpretation of his Actes of Parliament fet furthe.

Nam eius est explicare, cuius est condere.

THE First makes onlie mention of the pretching of the Word and Sacraments, nocht therby to abrogat anie guid fardar polecie or iurisdiction in the Kirk, bot, allanerlie to remit a part therof to the actes infewing ; and the maist quhilk as yit is vnaggreit vpon or concludit, I entend, God willing, to caufe to be perfyted be a godlie General Assemblie of Bifchopes, Ministers, and vther godlie and lerned Imperatore presidente. And then fall the act be maid mair ample, according to the conclusion aggreit vpon tham bathe in polecie and iurisdiction.

The Second Act hes twa parts, an narratiue and a charge. The narratiue hes twa partes ; an, affirming that sum of your vocation haid appetit fra me, as nocht being thair iudge ordinar. I dout nocht yourselues will na wayes deny this, sen sum of yourselues did it, and I dout be yit skarle far from it. The vther part makes mention of the treasonable, seditius, and contumelious speitches vttered be sum of your calling, in pulpit, against me and my progenitors. This part lykwayes can nocht weill be denyit, sen it is mair nor euident that it hes bein the maist part of sum ministers exerceis thir four or fyve yeirs past. Allwayes, whowfoone the hail ministers of Scotland fall mend thair maners in this poinet, the forsaide act salbe rescindet. As to the second part of the Act, it conteneis a charge that nan, being summoned or accused be me, fall declyne my iudgment, in respect I am declarit and confirmed Judge be the Parliament over all perfones within this realme, in all causses that they salbe apprehendit or summoned for ; and in the lyne end it faves, that nan fall declyne my iudgment in the premiffes. Now, say I, and declares, (quhilk declaration salbe als authentik as the Act itselff,) that I, for my part, fall never, nather my posteritie, aucht euer cite, summon, or apprehend, anie pastour or preatchour for maters of doctrine in religion, saluation, heresies, or trew interpretation of the Scripture ; bot according to my first Act, quhilk confirms the libertie of pretching the Word, ministratation of the Sacraments, I awow the sam to be a mater mere ecclesiasticall, and altogidder impertinent to my calling ; therfor neuer fall I, nor neuer aucht they, I mein my posteritie, acclame anie powar or iurisdiction in the forsaids.

The Thrid Act is fa reasonable and necessar, that it neidis na declaring nor explication, except onlie this, that my bishopes, quhilk ar ane of the Thrie Esteates, fall haiff powar, als far as Gods Word and example of the primitive Kirk will permit, and nocht according to that man of fine, his abominable abuses and corruptions. But I can nocht aneuche wonder whar yie fuod that rewl or exemple, ather in Gods Word or anie reformed Kirk, that sum ministers, be commiffion of the rest, ought to be an of the Esteates in Parliament. Weill, God purge your spirits from ambition and

vther indecent affectiones for your calling, and gif yow grace to teache, in all humilitie and simplicitie, his Word and veritie.

In the Fourt Act I difcharge all iurisdictiones nocht approued in Parliament, and conventionnes without my speciall licence. As to the difcharge of iurisdictiones, my meining and declaration is, That they fall ceas whill a fetled polecie and iurisdiction be establisht according to the misfour and lyne of Gods Word. As to difcharge of Assemblies, they ar nocht simplie difcharget, bot onlie ordanit that they could be baldin with my speciall licence. And furthie, I trust, that in all reformed Kirks, whar the princes and magistrates war found in religion, yie fall find that the assemblies of the Kirk was nocht onlie be thair speciall licence, bot evin be thair calling, and they thamefues Presidents and Moderators of tham. Yie do euill in making yourfelves to be ignorant of your awin act, as to think the narrative of this act sklanderus and vntrew.

As to the Fyft Act, it exemes the bifchopes onlie for this cause, for that it speakes onlie of deprivation of bifchopes be Synodall Assemblies, wheras they could be deprived be Generall. As to the causes of deprivation, they falbe aggregit vpon be the Kirk, and thereafter my act accordinglie qualesiet.

The hindmaill part of my declaration vpon the Thrid Act expones, and with sufficient reasones proues the Saxt Act to be weil; and befyd the forsaide Saxt Act, I am affurit na thing repugnant, but iustlie aggreing with the Word of God.

As to the Thretteint, my intention was euer that all benefices of cure vnder prelacies could be excepted, and fa fall they be referued in the Act. As to the xx Act, it is indeid bot temporall, and sen it is maid till indure onlie whill the Parliament, and farder during my will, it may be alfewell callit bak without a parliament as with it. As indeid I mein, efter further conference with sum of the ministrie to tak a solide ordour theranents; but in a thing yie misconstrue it,—Wharas, yie allege that it giffes authoritie to a persone to reforme the Kirk, quhilk is nocht, but it apointes euerie bifchope to reform his awin diocefe; and the Bifchope of St Andros awin declaration apointes ilk bifchope a counfall of his awin diocefe, fa as in effect this act ordeanes ilk bifchope with his diocefe to reforme his awin diocefe. And as to the commissionars nocht ecclesiasticall ioyned to tham, they ar ioyned to gif thair advyffes, and nocht to interpone thair authoritie, as yie yourfelves hes haid findrie men mere civill assisting your Assemblies; and as it wilbe maist necessar that sum men lerned and godlie be yit schosin out for fattelung of the polecie.

As to the Act concerning the excommunication of the Bifchope of Glasgou, I man first deale the occasion schortlie, and thervpon induce the answer and meining. Efter that he haid bein oft cited, summoned, and admonished vnder pean of excommunication to demit his benefice, and he, nochtwithstanding, still possessing the faming, depending vpon me wha gaiff it to him. At last, sum of the ministers, specialie sum of the Presbyterie about Edinbruche was called (as oft befor they haid bein for the sam cause,) befor the Counfall, and desyrit to leave af that form of proceeding, whill it war tryed be further conference, wither bifchopes war tolerable in the Kirk of God or nocht. This desyre was granted and promitt be the haill ministers present; bot immediatlie thereafter, he was excommunicat at the kirk of Libbertoun, a landwart kirk against promife.* They being callit for againe, and accusid of ther promife, they all denyit the knowlage therof; and nocht onlie they, but the haill ministerie of Scotland, except that onlie man Davidfene that pronounced the sentence, the haill Kirk then disavowing, and that onlie man adwowing the deid. Chryft saying, Dic ec-

* Fides hic penes principem,

clesie, and a onlie man stelling that dint in a quyet holl. The Act of Parliament reduces the sentence for informaltie and nulletie of proces, nocht as iudges whidder the excommunication was grundit on guid and iust causses or nocht, but as witnes that it was informalie proceedit against the warrand of Gods Word, exemple of all reformed Kirks, and your awin particular custome in this countrey. And for approbation of the premisses, the forsaide bishope false producit befor the first Generall Assemblie that I fall apoint, and therepon the crymes that war leyed to his charge, fall ather be peremptorie absolued or condemned.

Then schortlie till end this my declaration, I mynd nocht to cut away anie libertie granted be God to his Kirk: I acclame nocht to myselff to be iudge of doctrine in religion, saluation, heresies, or trew interpretation of Scripture: I allow na Bishopes according to the tradiciones of men, or inuentionnes of the Pape, bot onlie according to Gods Word, nocht to tyrannise over his breithring, or to do anie thing of himselff, but with the advys of his haill diocese, or at least with the wyfetest number of tham to serue him for a counfall, and to do na thing him alleane, except the teaching of the Word, ministratioun of the Sacraments, and vottin in Parliament and Counfall. Finalie, I say his office is, solum *innoxius* ad vitam, haiffing therfor sum prelation and dignitie aboue his breithring, as was in the primitiue Kirk. My intention is nocht to discharge anie iurisdiction in the Kirk that is conform to Gods Word, nor to discharge anie assemblies bot onlie those that false baldin by my licence and counfall. My intention is nocht to mell with excommunication; nather acclame I to myselff or my aires, powar in anie thing that is mere ecclesiasticall and nocht *ἀδιαφορον*, nor with anie thing that Gods Word hes simple deuoluit in the hands of his ecclesiasticall Kirk. And to conclud, I confes and acknowlage Chryst Jesus to be head and lawgissar to the sam; and whatsumeuer persones do attribut to thamselfes as head of the Kirk, and nocht as member to suspend or alter anie thing that the Word of God hes onlie remitted to tham, that man, I say, commites manifest ydolatrie, and sinnes against the Father in nocht trusting the words of his Sone; against the Sone in nocht obeying him, and taking his place; against the Holy Ghost, the said halie spreit bearing contrarie record to his conscience.

This mikle for my declaration, promised at our last conference, sa far as schortnes of tyme could permit. Wharin whatsoeuer I haiff affirmed, I will offer me to proue be the Word of God, purest ancients and moderns neoterics, and be the examples of the best reformed Kirks. And whatsoeuer is omitted for leak of tyme, I remit first to a convention of godlie and lerned men, and nixt till a Generall Assemblie, that be tha meanes a godlie polecie being sattelit, we may vniformalie arme our selues against the comoun enemie, whom Sathan els feiling the brathe of God, makes to rage in thir letter dayes. December 7, An. 1585.

JAMES REX.

Efter the receaving and reiding of this Declaration, the Parliament posting till an end, and all men mikle weired in a cauld wintar sa ill eased, and finding na assistance nor confort, bot contrar bathe in nobilitie and breithring, we behoued till content, and tak that might be gottin for the present. And sa, efter exhibitioun of this Supplication following, the meiting dissolued.

The Commissioner of the Kirks Supplication, giffen in efter the reccatt of the former Declaration.

STR, Let it please your Hienes, we haiff sein and considerit your Maiesties Declaration and in-

terpretation vpon the mentioned Actes of Parliament. We praise God, as it becometh ws, for your Maiesties iudgment and knowlage. Nochtwithstanding, we wald maist humble craue that in this weghtie cause concerning the establisment of a perfynt polecie and stat of government in the Kirk, to stand to all ages and posterities to cum, that the mater might be mair deiply and digestlie confiderit, be conference of the maist lerned and godlie of your Hienes realme, and giff neid be, with consultation of the best reformed Kirks in vther countries: That thereafter your Maiestie, with advys of your Esteats, may establishe a perfynt and fettelit law in Parliament. And, in the mean tyme, or at left to the nixt Parliament, your Hienes will grant ws libertie and freidome to hauld our ordinarie assemblies, and vse sic discipline as we war in vse of befor thir leat Actes, for government of the ecclesiasticall esseares, concerning the quhilk we salbe at all tymes readie to giff an accompt to God, your Maiestie, and guid Counfall, if we do anie thing besyds our dewtie, or to perturbe the Comoun Wealthe, sa far as lyes in ws. And in this mean tyme, that your Maiestie will grant to restore all Ministers, Maisters of Scholles and Collages to thair roumes and possessions: And speciallie that our breithring, Mr Jhone Howisone and Wilyeam Watfone be delyverit out of warde, and that we be nocht troublit in the mean tyme; to suspend and slay all execution of the lait maid Actes of Parliament, mentioned sa oft against ws: And that the bischopes vse na thing bot that quhilk they war in vse of befor the making of the forsaids Actes, and perturbe nocht the Kirk nor Assemblies.

1586.—Thatt wintar my vncle spent in Glasgw, being earnestlie intreated to visit that Collage, quhilk was his eldest bern; and I was occupied, first, in transporting of my wyff from the Southe to the Northe, whar hir father was in Montrose. Therefter, leaving her ther, I was occupied in Edinbruche and vther places about the Collage esseares; in getting the leiving and ordour therof restorit and restablisht, quhilk the Bischope haid altered and turned from Theologie to Philosophie, ab equis ad asinos; and be contentius pley betwix Mr Jhone Robertfone, an of the Maisters wha remeaned behind ws, and Mr David Achmoutie, claming again, efter my departing, the tytle and intro-mission of Economer therof, was pitifullie rent and confoundit.

Fra the Parliament the Pest abated, and began to be stranglie and remarkable withdrawin be the mercifull hand of God, sa that Edinbruche was frequented again that wintar; and at the entrie of the spring, all the Townes almost desolat befor, repeipled, and St Andros amangs the rest; to the quhilk Mr Andro and I retourned and enterit in the Collage about the middes of the monethe of Merche. At our entrie we war put in mynd of the Provinciaill Assemblie, accustomed to be keipit in the beginning of Apryll, intermitted during the haill twa yeirs of our absence; and vnderstanding that I haid bein Moderator at the last Synod quhilk was keipit, it ley on me to mak the doctrine at the beginning of the Assemblie following. The text and purpose wharof, be my vncles advys, I chusit out of the xii. to the Rom. 3, 4, 5, 6, 7,

8. The Assemblie being conveined in the place accustomed verie frequentlie, and the bischope placing himselff hard belyde me that teatched, with a grait pontificalitie and big countenance, as he braggit he was in his awin citie, and haid the King his maisters fawour, he neidit to fear no man. Efter incalling of the nam of God, entring on the doctrine, efter the deduction and opening vpe of the text, I intreated first the groundes and pointes of the trew discipline confirming the sam be cleir warrands of Scripture ; thereafter refuted the contrarie corruptiones, namlie of the humane and deivillishe bischoprik : Thridlie, was discoursit the maner of planting and settling with maist profitable, comlic, and comfortable possession of the right and trew discipline within the Kirk of Scotland, vntill these twa or thrie yeirs last bypast : Fourtlie, it was deducit and declarit thrownt the hail ages of the Kirk, sen the planting therof be the Apostles, whow that the presuming and swalling of the cheiff corrupt members, be auarice and ambition, haid vitiat and wrakit the esteat of the Kirk from tym to tyme, bringing in sectes, schisines, heresies, and all kynd of corruption batlie in doctrine and maners : And last, coming in particular to our awin Kirk of Scotland, I turned to the Bischope sitting at my elbow, and directing my speitehe to him personalie, I recompted to him schortlie his lyff, actiones and proceedings against the Kirk, taking the Assemblie ther to wites, and his awin conscience befor God, giff he was nocht an euident pruiif and exemple of that doctrine, whom being a minister of the Kirk, the dragon haid sa stangit withe the poifone and venom of auarice and ambition, that swalling exorbitantlie out of missour, thretned the wrak and destruction of the hail bodie, in ceas he war nocht tymoullie and with courage cut of. This particularlie confirmed and cleired, exhortation was direct to the Assemblie conuenit ther to play the chirurgian for preserving of the body, namlie seing all meanes of amendiment haid bein lang syne vsed vpon that maist corrupt member and monstuous : And this was done with sic powar of the spreit and force of vtterance as it pleased God to furneis for the wark he haid in hand.

When I haid endit, the bischope begoud with certean friuolus and forgit questiones and chalenges against me, adding thervnto thretnings that I sould be maid till answer befor his Maiestie for my doctrine offensiue against the King and Actes of his Hienes Parliament, bot sa dashit and strucken with terror and trembling that he could skarse sitt, to let be stand on his feit. Bot the Assemblie, keiping thair ordour, chusit a Moderator, and thereafter censurit my doctrine, and all in a voice glorified God, and approved the sam, praying God to

giff tham grace to byde be that treuthe quhilk haid bein cleirlye and mighte-lye delyverit to tham out of Gods Words, and to endewour to discharge that dewtie wharto they war fa movinglye exhorted. Therefter enterit in proces with the bischope, wha annes getting out of the Assemblie, wald na wayes giff his prefence therto againe, alleaging prouddie that it apertained to him to iudge it, and nocht to it to iudge him. Bot the treuthe was, he was dafhit in confcience, and terrified with the number of gentilmen conveyned, that, nochtwithstanding his awin cite and his maisters fawour, he seimed to feir euerie man he faw. To be schort, the Assemblie proceeding with all grautie, leasor, and ordour, in end, for manie notorius crymes, troubling of the Kirk, and present malignant contumacie, pronuncit that sentence of excommunication against him, the weght wharof he felt the farer therefter, that vphaldin a whyll be the autoritie of man, he prouddie repyned against the sam.

A day or twa efter he penned an excommunication, and in a bischoplye manner fend out a boy with ane or twa of his Jakmen, and red the sam in the Kirk, wherby be his archiepiscopall autoritie he excommunicat Mr Andro Melvill, me, and a certean ma of the brethring; quhilk was as mikle thought of, euen amangs the peiple, as giff he haid fylled the Kirk.

Then with diligence he directs away to the King a heavie complent, with a large and schrewdlye penned Appellation, the quhilk I answered at lainthe, as was thought maist neidfull for the tyme; and to the quhilk, because it contains a full declaration of the baill cause and proceeding therin, with the reasons and warrandes therof, I remit the reidar.

The Sabathe following the Bischope wald neids tak courage, and nochtwithstanding his suspending from preteching of auld be the Generall Assemblie, and now excommunication be the Synodall, yit he wald to the pulpit and preatche. But being com to the kirk, and the bell rounng, and he readie to go to pulpit, an comes and telles him, (vpon what mynd I knaw nocht,) that a number of gentilmen, with certean citiciners, war conveyned within the New Collage of purpose to tak him out of the pulpit and hang him. Wharat, calling for his Jakmen and friunds to byde about him, he reased a grait tumult in the kirk, and for feir could nocht byd in the kirk, but tuk him to the stiple, out of the quhilk, be the baillyies, accompanied with all his fauorars and freinds, fkarllie could he be drawin to be convoyed saifflye to his awin castell; but being halff against his will ruggit out, and halff borne and careit away, sic as was neirest him all the way war lyk to burst for flink. And it was reported for veritie to me be manie honest men that faw it with ther eis, that a heare brak out

amangs the multitude in the middes of the comoun Hie Gett and freit, and ran before tham toward the castell, and down throw the Northe Gett. This the vulgar callit the bischopes witche. Vpon this he reafed and gaiff out, yea wrot to the King maist fals and malitius sklanders on my vncl and me, alleaging that I haid posted a day or twa befor athort the countrey to cause the gentilmen convein against him; and that Maister Andro haid tham convenit in the Collage of purpose to tak his lyff. When the treuthe was, that immediatlie efter the ending of the Assemblic, a heavie feat of the Tertian overtuk me, that causit me keipe my hous twa dayes befor that Sabathe, and that sam morning it seafed sa on me that I swined and lay dead till by the grait and pitifull cryes of my wyff, the nibours cam in for hir helpe and confort; quhilk convicted him of a malitius lie. And as to Maister Andro, the treuthe was, that the Lard of Lundy haifand a speciall earand with his brother in law, Pitmillie, cam to St Andros with certean frinds, and about the last bell, ged in to the Collage to confer with Mr Andro, and haiff exerceise of the Word ther, because he wald nocht heir an excommunicat man pretche; the quhilk the guid peiple of the town perceaving, left the kirk and drew tham to the Collage, quhilk was all that was in that mater, vpon the part of Mr Andro, wha, albeit he hated his wickednes, yit loued the faull and bodie of him better nor himself, the quhilk he wald never haid destroyed, bot if it war possibell be all guid meanes win to God.

The King at this mater was graitlie incensid, and knowing that a Generall Assemblic was to be in Edinbruche in the monethe of May following, trauelit maist diligentlie and erneshtlie with courteurs, officers, nobilitie, and ministrie, to haiff that sentence annulld, and his bischope restored and relaxed. And with fellon grait bislines, and mikle ado maid at the Assemblic, at last skarslie be a few number of ma vottes, threw out this conclusion, That the Bischope shuld be haldin and reput in the sam cais and condition that he was in befor the hauling of the Synod of St Andros, without preiudice, discerning or iudging anie thing of the proceedings, proces, or sentence of the said Synod. Wherin, to the grait greiff of the godlie and zelus vpright hartes, was first espyed what the feir and flatterie of Court could work in a Kirk amangs a multitud of weak and inconsiderat breithring.

Na intimationes from pulpit was maid of this sentence, but with all speid a proclamation with sound of trumpet was maid thervpon. And thereafter Mr Andro and I called befor the King, and efter admitting to his gratius presence in his Cabbinet, and kissing of his Hienes hand, yit Mr Andro was commandit

to ward in the place whar he was born, during the Kings will ; and I, becaufe I was feik of the Tertian fever, fend hame to the Collage. And the Bifchope ordeanit, by his preatching in the pulpit, to teache publick leffones in Latin within the Auld Collage fcholl, and the haill Vniuerfitie commandit to frequent the faming. Sathan mightelie ftryving therby to hauld vpe the banner againft the kingdome of Jefus Chryft.

Thus with patience parting from Edinbruche, Mr Andro to his ward, and I withe his directiones entering againe to that lang interrupted and almoft ruyned wark of the Collage,—the bifchope to his teaching and preching in pulpit and fchooles, he triumphing, and we almaiſt dejected,—thus remeained all that fimmer. Yit in the mean tyme vnder grait weaknes, befor the world, God was working ſtrongelie ; wha furneing ſum helthe and courage to me on the ane part, and graitter defyre of knowlage and hallines in the hartes of the haill heirars of the Vniuerſitie, maid our auditorie and fchoolles to be frequented againe. I began till allure the auditor [with] a maiſt pleaſand and fruitfull purpoſe, to wit, the Hiftorie of the Byble, with the twa lightes for cleiring therof, Geographie and Chronologie, and intermelling therwithe in thair ages as they fell out, the cheiff poincts of the Greik and Latine Storie. Bot namlie myndfull of the wark of Chryft, everie vther day I teached the Epiftle to Timothè, intreating, as I could, of the diſcipline, and namlie inſiſting on the contrauerted questionnes, bringing in all the Biſhopes reaſones, and refuting tham, and eftabliſſing the treuthe to my vttermaiſt. Theſe diſputes, at the deſyre of our ſtudents, for thair memorie in the efter noone houres, I dytted to tham.

Bot ſkantlie laid I bein a monethe thus wayes exerceiſed to my grait confort, and haldin in of ſum ſpunk of lyff in the Collage and cauſe of Chryft, when the Deuill deuyſes a diſtraction. The Collage haid a Takifman of a kirk of thars, named Jhone Yrewing, wha finding his Takes draw to an end, and knowing that he could nocht gett tham renewed bot be moyen of Court, drefſes him to attend theron ; namlie perceaving the King to be giſſen to halkin and hounting, wherin he was expert, he employes his ſervice officiouſlie, ſa that he becomes a man of credit, and ſeing Mr Androes ceas to ſtand ſa, makes his ſutt that he ſould nocht be receivit till his Tak was renewit ; and yit that he might haiff the turn done fearlie, cauſſes the King to wrait for me to come to him with diligence, and when I haid come twyſe or thryſe na thing was meined to me of that mater be the King, bot onlie be his Maiſter Haker. This wayes being diſtracted, the Vniuerſitie wanting the profit of Mr Andro.

and the finall thing I could do, also fendes an ernest supplication directed with the Dean of Facultie and a Maister of euerie Collage to his Maiestie, schawing the grait los of Mr Androes trauelles and lerning annaings tham ; as also whow I was distracted fra my charge, humbly befeikand his Hienes to releiue Mr Andro from ward, and to restore him to his teaching and office in the Collage, quhilk was sa profitable for the Kirk and Comounweill, and honourable for his Maiesties estate and realme. The King, moued with this commission and supplication of the Vniuersitie, promyses to tak ordour with that mater and satisfie the Vniuersitie, prouyding the bischope might be in quyetnes and reuerendlie hard and vsit, wherof Mr Andro making him sure, he sould be frie. Whervpon I was directed to Mr Andro, and retourned answer, that as he haid euer behauit himself befor, sa he sould do, troubling na man, bot attending on the discharge of his calling. Nochtwithstanding the moyen of the Maister Haker preualeid, and maid all our exerceises to weak except now and then for a monethe, and cost me neir a couple of hounder mylles ryding ; till at last, about the beginning of August, I was directed ower to convoy my vnkle to his Maiestie, wha, coming to Falkland to his Hienes, was, be the convoy of the Maister of Gray, brought to his Maiestie, and efter lang and fear conference, was receavit in fawour, and fend hame to the Collage, bot sa that vpon the Kings fathfull promise to better the Collage twyfe sa mikle, the Maister Hakers Tak was subscryvit.

Therefter, in the monethe of September, accompanied with my fathfull frind and companion, Mr Robert Dury, I tuk iorney to Bervik to bring hame my sone Ephraim, on whome befor I haid skarlle lafor to think ; and thanking that godlie guid courtens lady, and all our frinds ther, we retourned the neirest way be the Ferrie of Northe Bervik, passing the quhilk I was in the graittest perplexitie of ane that euer I was in my tyme befor, and haid the maist suddan and comfortable releiff of my guid and gratius God and father, to whafe honour, as in all, I man record it. We schippit in weill vnaduyfedlie, because the day was verie feare, in a mikle coll bott, wherin ther was bot a auld man and twa young boyes, we haiffing twa hors, a boy, the nurise, an Einglis woman, a souldiers wyff of Bervik, wha haid a desyre to com with the bern in Scotland, and whom I could nocht refuse, bathe because of hir kyndlie offer, and the bern was sa browdin vpon hir, that without danger he could nocht be speaned from hir. We hoised seall with a lytle pirhe of est wind, and lainshed furthe till almaist the thrid of the passage was past, and then it fell down dead calme. For rowing nather was ther eares meit nor

handes, the boott was fa heavie, the man auld, and the boyes young. In this mean tyme, the honest woman becomes fa feik with sic extremitie and preas of vomiting first, thereafter with fwinings, that it was pitifull to behauld. Withe hir working, the barn wackens, and becomes extream feik, being nan bot myselff to curie tham, for Mr Robert was rowing. This dreing for the fpace of thrie houres, in end I becam dead feik myselff, fa that then it becam a maist pitifull and lamentable fpectakle, to fie a woman, a stranger, an honest mans wyff com fra ham to pleasour me, to be with extream pres apeirand euerie minut to giff vpe the ghost; an infant of thrie halff yeirs auld fpreauling in the awin excrements, and the father, partlie for feir and cair of mynd, and partlie for fear feiknes, lifting vpe pitifull handes and eis to the heavines, voide of all erdlie confort or helpe of man. Now, that quhilk maid our eateat almaist disperat was, if the calme remeanit, the woman could nocht haiff indurit, bot, but dout, haid died, the extreamitie of hir pean and fwining was fik, and being fa far fra land in a halff of the night with that quhilk rested of the day, nocht past thrie houres, we could nocht haiff rowed to land, if anie drow haid riffen, nather was ther handes to takle the sealles, nor was the grate haill and freshe to byd the wound. And therwith, be hir tumbling and yeawing, the maist schouk fa loufe, that Mr Robert, the auld man being damnist and machles, haid mikle ado to fasten the sam; fa that na releiff being bot in the sweit mercie and helpe of our God, my hart maist vrgentlie importuned him, and hoping patientlie, (for euerie houre was mair nor the haill tyme of our banifinent,) at last the Lord luiked mercifullie on, and fend; about the fune going to, a thik ear from the Southeast, fa that, getting on the seall ther was vpon hir, within an houre and a halff, quhilk was strange to our confideration, na wound blawing, we arryved within the Alie, and efter a maist weirifome and fear day, gat a comfortable nights ludging with a godlie lady in Carnmury.

I twitched befor the sermon that James Gipsone, minister of Pencatland, maid in the pulpit of Edinbruche, at the incoming of the Lords and taking of Sterling. Therin, as he was thought to be scharpe against the subfervyng brethring, so was he iudgit vehement and over peremptorie against the King, whom he threatned with the iudgments of Jeroboam, in these words, or verey neir: "That if he persisted in perverting the establisshed Discipline of the Kirk, and persecuting of Gods faithfull servants, his posteritie should be cutt off, and he should be the last of his race." The King caussed feik him lang; and at last, by fume of his Gward apprehendit him and put him in prisone. And

at the Generall Assemblie, hauldin at Edinbruche in the moneth of October, travelit sa that by maniest vottes he was condemnit as rasche in application, and over particular and sair agaisnt the King; and sa removit from his minifterie whar he fervit. Yit could he by na meanes be moved to call bak or deny his doctrine, vnles he should lie agaisnt that warrand both of the Word and Spirit wharby he haid spoken, &c.

That wintar it pleased God to repear againe the temple of his awin Jerusaleme, opening the mouthe of his servant Mr Andro again with sic grace and powar, that all began in ernes to be Theologes; the treuthe bathe concerning doctrine and discipline to be narowlier luiked vnto, and the Bischopes fear schawes, and scheddowes, to vanishe and wear away. Then also God opened the mouthe of Mr Robert Bruce at a speciall remarkable tyme within the Collage. For all was iustlie casten in dout wither they sould heir the Bischopes preching, being bathe suspendit and excommunicat; yit manie yeildit for feir and fawour of the mans snothe and pleasand vtterance, bot the best, bathe of the Town and Vniuersitie could nocht of conscience heir him, and therfor reorted verie frequentlie to the Collage euerie Sabothe, and fand of Mr Andro and Mr Robert Bruce exceiding grait edification and confort. As for me, I was then apointed be the Presbyterie to teache at Austruther euerie Sabothe, and was in calling to that minifterie, wherin I enterit the summer following, about the sam age that the preistes and Chryst himself enterit and began thair minifterie. Anent the occasion, maner and effects wharof, reid in beginning of this book, inregistrat ther at lyuthe, and of purpose. The quhilk narration, in this discourse of my lyff, and maist mercifull and gratius working of God with me, an vnworthie wratche, comes in in this place ordourlie.

Bot the memorie of my grait fascherie and vexation wherin I was occupied in the summer of the 1586 yeir, haid almost maid me forget a comfortable benefit of God bestowit on me in the middes therof; to wit, of a pleasand second sone, in this respect contrare to the vther, that the first was gottin in Scotland, and born in England; the second, gottin at London, was born in St Andros the nyut day of July. Be occasion I haid the Erle of Mar to my gossope, whom I rememberit of his dewtie; bot in loue and remembrance of him whom it was nocht thair part to let ly in ward from his calling, I called the bern Andro.

1587.—At the Generall Assemblie in the spring tyme of the yeir 1587, Mr Andro moued the Kirk of Edinbruche to desyre the Assemblie to cause Mr

Robert Bruce pretche, and efter to futt him att the said Assemblée to be thair paffor in the place of Mr James Lawfone, and the said Assemblée to grant and appoint him therto. Bot whowbeit that he and I bathe delt ernestlie with Mr Robert, he wald nocht assent therto, but contented to teatche ther, and tak a fey what God wald work with him; the quhilk he did with the notable fruct that followed.

That yeir, in the monethe of May, Guiliaum Salust S. du Bartas cam in Scotland to sie the King, of whome he was receavit according to his worthines, interteined honourable, and liberalie propyned and dimissed in the heruest, to his Maiesties grait praise sa lange as the French tounge is vsed and vnderstuid in the world.

About the end of Junie, his Maiestie cam to St Andros, and brought with him the said Du Bartas, and coming first without anie warning to the New Collage, he calles for Mr Andro, saying he was com with that gentleman to haiff a Lessone. Mr Andro aufweres, "That he haid teatched his ordinar that day in the fornoone." "That is all ane," sayes the King, "I mon haiff a Lessone, and be heir within an houre for that effect." And indeid within les nor an houre, his Maiestie was in the scholl, and the hail Vniuersitie conuenit with him, befor whom Mr Andro ex tempore intreated maist cleirly and mightelie of the right government of Chryst, and in effect refuted the hail Actes of Parliament maid against the discipline therof, to the grait instruction and confort of his auditor, except the King alleane, wha was verie angrie all that night.

Vpon the morn the Bischope haid bathe a prepared Lessone and feast maid for the King. His Lessone was a tichted vpe abregment of all he haid tetched the yeir bypast, namlie anent the corrupt groundes quhilk he haid put in the Kings head contrarie to the trew discipline. To the quhilk lessone Mr Andro went contrar to his custome, and withe his awin pen market all his fals grounds and reasones; and without farder cauffit ring his bell at twa efternoone the sam day, wharof the King heiring, he fend to Mr Andro, desyring him to be moderat, and haiff regard to his presence, vtherwayes he wald discharge him. He answered couragioufflie, that his Maiesties ear and tender breift was pitifullie and dangerufflie filled with errours and vntreuthes be that wicked man, the quhilk he could nocht suffer to pas, and bruik a lyff, vtherwayes, except the stopping of the breathe of Gods mouthe, and preiudging of his treuthe, he fould behaiff himself maist moderatlie and reuerentlie to his Maiestie in all respects. The King fend againe to him and me, desyring it fould be sa, and

schawin that he wald haiff his four hours in the Collage, and drink with Mr Andro. Sa coming to that Lessone with the Bischope, wha requyrted the King for leine to mak answer instantlie in cais anie thing war spoken against his doctrine. Bot ther Mr Andro, making him as thouche he haid na thing to do but with the Papist, brings out thair works, and reids out of tham all the Bischopes grounds and reafones. The quhilk, when he haid at lainthe and maist cleirly schawin to be plean papistrie, then he settes against the sam with all his mean, and with inmutible force of reafone, from cleir grounds of Scripture with a mightie parrhesie and fluide of eloquence, he dinges tham fa down, that the bischope was daslit and strucken als dum as the stok he satt vpon. Efter the Lessone, the King, in his mother toung, maid sum distingoos, and discourtit a whyll theron, and gaiff certean iniunctiones to the Vniuersitie for reuerencing and obeying of his Bischope; wha fra that day furthe, began to tyre of his teatching, and fall mair and mair in disgrace and confusion. The King, with Monsieur du Bartas, cam to the Collage Hall, wher I causit prepear, and haiff in readines a banquet of wat and dry confectiones, with all fortes of wyne, wharat his Maiestie camped verie merrelie a guid whyll, and thereafter went to his hors. Bot Mon. du Bartas taried behind and conferrit with my Vncle and me a wholl houre, and syne followed efter the King; wha inquiryng of him that night, as ane tauld me, "What was his iudgment of the twa he haid herd in St Andros?" He answeret the King, "That they war bathe lerned men, bot the bischopes war cunned, and prepared maters, and Mr Andro haid a grait reddie store of all kynd of lerning within him; and by that, Mr Andro his spreit and courage was far aboue the other." The quhilk iudgment the King approued.

That Witfunday I remouit my wyff and famelie from St Andros to Anstruther, quhilk was the twolt tyme I haid slitted sen my mariage in the space of four yeur; wherby I was rememberit this lyff to be but a sojourning in a wildernes, and was sett to considder mair neirly the historie of the peiple of God in thair iorney from Egypt to the Promist land, &c.

At my first coming to Anstruther ther fell out a heaueie accident, quhilk vexit my mynd mikle at the first, bot drew me mikle neirar my God, and teatched me what it was to haiff a cear of a fok. Ane of our Creares retourning from Eingland was vnbesett be an Einglis pirat, pilled, and a verie guid honest man of Anstruther flean therin. The quhilk lown coming pertlie to the verie roade of Pittenweim, spuizied a schipe lying therin, and misusit the men therof. This wrang could nocht be suffered be our men, lest they fould.

be maid a comoun prey to sic limmers. Therfor, purchaffing a Commiffioun, they riget to a propre flie boot, and euerie man incuraging vther, maid almaiht the haill honest and beft men in all the Town to go in hir to the fie. This was a grait vexation and greiff to my hart, to fie at my first entres the beft part of my flok ventured vpon a pak of pirates, wharof the fmaallest member of the meineft was mair in valour then a fchipfull of tham. And yit I durft nocht ftay füm les nor I fteyed all, and all I durft nocht, bathe for the dangerus preparative, and the frinds of the honest man wha was flean, and of tham that war abbusit, wha war manie, in sic fort as the mater concerned the haill. Bot my God knawes what a fear hart they left behind when they parted out of my fight, or rather what a hart they caried with them, leiving a bouk behind. I nather eat, drank, nor fleiped, bot be constraint of nature, my thought and cair always being vpon tham, and commending tham to God, till aught or ten dayes war endit, and they in fight retourning, with all guid takens of ioy,—flagges, fstreamers, and enfenigyie displayit,—whom with grait ioy we receavit, and went togidder to the Kirk, and praifed God. The Captean for the tyme, a godlie, wyfe, and ftout man, recompted to me trewlie ther haill proceeding That they meiting with thair Admirall, a grait fchipe of St Andros, weill riget out be the burrowes, being fyne of feale, went befor hir all the way, and maid euerie fchipe they fargatherit with, of whatfumeuer nation, to ftrik and do homage to the King of Scotland, fchawing tham for what caufe they war riget furthe, and inquiring of knaues and pirats. At laft they meit with a proude ftiff Einglifinan, wha refuses to do reuerence; therfor the Captean, thinking it was a lown, commands to giff tham his nofe piece, the quhilk delafhit lightes on the tye of the Einglifinans mean feale and down it comes; then he yeilds, being but a merchant. Bot ther was the mercifull prouidence of God, in fteying a grait piece of the Einglifinan lying out hir ftarn in readines to be fchot, quhilk if it haid lichted amang our folks, being manie in litle roun without fence, wald haiff crewalie demeaned tham all; but God directing the first fchot preferued tham. From them they approtched to the fchore at Suffolk, and findes be Prouidence the lown, wha haid newlins takin a Crear of our awin town, and was fpuleing hir. Whowfone they fpy ane coming war lyk, the lownes leaues thair pryce and rines thair fchipe on land. Our flie boot efter, and almaiht was on land with tham; yit fteying hard be, they delaishe thair ordinance at the lownes, and a number going a land perfewes and takes a halffe a diffone of tham, and putes tham aboard in ther boot. The gentle men of the countrey and Townes befye,

heiring the noyes of schoting gathers with haft, supposing the Spainyard haid landit, and apprehending a number of the lownes in our mens handes, desyrit to knaw the mater. The quhilk, when the Justices of Peace vnderstude, and saw the King of Scotlands arnes, with twa galland schippes in war lyk maner, yeildit and gaiff reuerence therto, suffering our folks to tak with tham thair prisioners and the pirats schipe, quhilk they brought hame with tham, with half a dissone of the lownes; wharof twa war hangit on our Pier end, the rest in St Andros; with na hurt at all to anie of our folks, wha euer sen syne hes bein frie of Einglis pirates. All praise to God for euer. Amen.

This yeir, ryding vpe to Carnbie, in companie with the Lard of Balfour and his brother, to desing the Manse and gleib of the Kirk to Mr Andro Hounter, minister, vpon an kitle bat ridden hors,—approching to a strype weill how of sevin or aught foot brod, I put at the hors to cause him lope it: and because he was euill mouthed and hat ridden, I held his head streat, wharat he repyning in the middes of his lope, cust down his head, sa that all the feddle gear braking, he cust me ower on the vther bank with the feddle betwix my leagges, and his head going down, he lopes the superfault, and his buttokes lightes hard befyd me, with all his four feit to the Lift. The lyk wharof was neuer hard in the iudgment of the behauldars, and all that hathe considerit it sen syne, without anie hurt to the man or beist, except the sadle grathe braking.

That yeir, about the end of July and beginning of August, was haldin the first Parliament be the King efter his perfyt age of twentie and a yeirs. Wherin, except the ratification of the Actes maid of befor for establisshing of the trew religion and abolishing of Papistrie, na guid was done for the Kirk, bot be the contrar sche was spulyiet be a plane law of the ane half of her patrimonie; to wit, of the temporall landes of all her benefices be that Act of Annexation: Hir ei in the mean tyme blearit with twa fear promises, ane of abolishing of all bishopries and prelacies; and yit the bishope of St Andros was a special doar therin (and was the last publict act that euer he was at): Ane vther, that the haill teinds shuld be peaceable put in the Kirks possession. Bot of Gods iust iudgment that annexation of the Temporalitie hes done the King alfinikle guid as sic promises of the Kirks Spiritualitie.

The sam yeir, in the heruest, brak vpe a grait Pest in Leithe, and continowit all that wintar, quhilk strak a grait terrour in Edinbruche and all the coft syds. Be the occasion wharof we began the exerceis of daylie doctrine and prayers in our Kirk, quhilk continowes to this day with grait profit and confort, bathe of the teitchars and heirares.

This wintar I past ower to Dakethe, and obtained the gift of the stipend of Anstruther Waster, whar God, be sum helpe of me, an vnworthie instrument, called Mr James Nicolfone from the Court to the Ministerie. And in retourn- ing, of mere Prouidence, was the occasion of the mariage of Patrik Forbes of Cors with Lucres Spence, sistar to the Lard of Wilmotston, married in An- struther in the simmer following.

1588.—That wintar the King was occupied in commenting of the Apoca- lyptfe, and in setting out of sermantes thervpon against the Papists and Spain- yards. And yit, by a piece of grait oversight, the Papists practised neuer mair hisselle in this land, and maid grait preparation for receaving of the Spainyarts nor that yeir. For a lang tyme the newes of a Spanishe nauie and armie haid bein blasit abrode; and about the Lambes tyde of the 1588, this Yland haid fund a feirfull effect therof, to the vtter subuerfion bathe of Kirk and polecie, giff God haid nocht wonderfullie watched ower the sam, and mightelie fauchten and defeat that armie be his souldiours, the Elements, quhilk he maid all four maist fercleie to afflict tham till almost vtter consump- tion. Terrible was the feir, persing war the pretchings, earnest, zealus, and fervent war the prayers, founding war the fisches and fobbes, and abounding was the teares at that Fast and Generall Assemblie keipit at Edinbruche, when the newes war crediblie tauld, sum tymes of thair landing at Dunbar, sum tymes at St Andros, and in Tay, and now and then at Aberdein and Cromer- tie first. And in verie deid, as we knew certeanlie foone efter, the Lord of Arnies, wha ryddes vpon the winges of the wounds, the Keipar of his awin Israell, was in the mean tyme convoying that monstuous nauie about our costes, and directing thair hulkes and galiates to the ylands, rokkes, and sandes, wharvpon he haid destinat thair wrak and destruction. For within twa or thrie monethe thereafter, earlie in the morning, be brak of day, ane of our Bailies cam to my bedsyde, saying, (but nocht with fray,) “I haiff to tell yow newes, sir. Ther is arryvit within our herbrie this morning a schipe full of Spainyarts, bot nocht to giff mercie bot to ask.” And sa schawes me that the Commanders haid landit, and he haid commandit tham to thair schipe againe till the Magistrates of the Town haid advysit, and the Spainyards haid humble obeyit: Therfor desyrit me to ryse and heir thair petition with tham. Vpe I got with diligence, and assembling the honest men of the town, cam to the Tolbuthe; and efter consultation taken to heir tham, and what answer to mak, ther presentes ws a verie reuerend man of big stature, and graue and stout

countenance, gray heard, and verie humble lyk, wha, efter mikle and verie law courteslie, bowing down with his face neir the ground, and twitching my scho with his hand, began his harang in the Spanishe toung, wharof I vnderstod the substance, and being about to answer in Latine, he haiffing onlie a young man with him to be his interpreter, began and tauld ower againe to ws in guid Einglis. The sum was, that King Philipe, his maister, haid riget out a nauie and armie to land in Eingland for iust causes to be aduengit of manie intolerable wrangs quhilk he haid receavit of that nation; but God for ther finnes haid bein against thame, and be storme of wather haid dryven the nauie by the cost of Eingland, and him with a certean of Capteanes, being the Generall of twentie hulks, vpon an yll of Scotland, called the Fear Yll, wher they maid schipewrak, and whare sa monie as haid eschapid the merciles fies and rokes, haid mair nor sax or sevin ouks suffred grait hungar and cauld, till conducing that bark out of Orkney, they war com hither as to thair speciall frinds and confederats to kis the Kings Maiesties hands of Scotland, (and therwith bekkit euen to the yeard,) and to find releiff and confort therby to himself, these gentilmen Capteanes and the poore fouldarts whase condition was for the present maist miserable and pitifull.

I answerit this mikle in foun: That whowbeit nather our frindschipe, quhilk could nocht be grait, seing ther King and they war frinds to the graitest enemie of Chryst, the Pape of Rome, and our King and we defyed him; nor yit thair cause against our nibours and speciall frinds of Eingland could procure anie benefit at our hands for thair releiff and confort; neuertheles, they sould knaw be experience, that we war men, and sa moued be human compassion, and Christiannes of better religion nor they, quhilk sould kythe in the fructs and effect plan contrar to thars. For wheras our peiple resorting amangs tham in peacable and lawfull effeares of merchandise, war violentlie takin and cast in prisone, thair guids and gear confiscat, and thair bodies committed to the crewall flaming fyre for the cause of religion, they sould find na thing amangs ws bot Christian pitie and warks of mercie and almes, leaving to God to work in thair harts concerning religion as it pleased him. This being trewlie reported again to him be his trunflunan, with grait reuerence he gaiff thanks, and said he could nocht mak answer for thair Kirk and the lawes and ordour therof, onlie for himself, that ther war diuers Scotfmen wha knew him, and to whome he haid schawin courtesie and favour at Calles, and as he supposit, sum of this sam town of Anstruther. Sa schew him that the bailies granted him licence with the Capteanes, to go to

thair ludging for thair refreschment, bot to nane of thair men to land, till the ower lord of the town war aduertised, and vnderstand the Kings Maiesties mynd anent thame. Thus with grait courtesie he departed.

That night, the Lord being aduertified, cam, and on the morn, accompanied with a guid number of the gentilmen of the countrey round about, gaiff the said Generall and the Capteanes presence, and efter the sam speitches in effect as befor, receavit tham in his hous, and interteined tham humane, and sufferit the fouldiours to com a land, and ly all togidder, to the number of threttin score, for the maist part young berdles men, fillie, trauchled, and houncred, to the quhilk a day or twa, keall, pattage, and fishe was giffen; for my advys was conforme to the Prophet Elizeus his to the King of Israel in Samaria, "Giff tham bred and water," &c. The names of the Commanders war Jan Gomes de Medina, Generall of twentie houlkes, Capitan Patricio, Capitan de Legoretto, Capitan de Luffera, Capitan Mauritio and Seingour Serrano.

Bot verelie all the whyll my hart melted within me for desyre of thankfulness to God, when I rememberit the prydfull and crewall naturall of they peiple, and whow they wald haiff vfit ws in ceas they haid landit with thair forces amangs ws. And fall the wounderfull wark of Gods mercie and Justice in making ws sic tham, the cheiff commanders of tham to mak sic dewgard and curtesie to pure siemen, and thair foudwarts so abiectlie to beg almes at our duers and in our streites.

In the mean tyme they knew nocht of the wrak of the rest, but supposed that the rest of the armie was faiffly returned, till a day I gat in St Andros in print the wrak of the Galiates in particular, with the names of the principall men, and whow they war vfit in Yrland and our Hilands, in Walles, and vther partes of Eingland; the quhilk, when I recordit to Jan Gomes, be particular and speciall names, O then he cryed out for greiff, bursted and grat. This Jan Gomes schew grait kyndnes to a schipe of our town, quhilk he fund arrested at Calles at his ham coming, red to court for hir, and maid grait rus of Scotland to his King, tuk the honest men to his hous, and inquiryit for the Lard of Anstruther, for the Minister, and his host, and send hame manie commendationes. Bot we thanked God with our hartes, that we haid sein tham amangs ws in that forme.

That 88 yeir was also maist notable for the deathe of Quein Mother of France, Catherin de Medicis, bludie Jezabell to the Sanctes of God, wha then was callit to hir recompence. As also the maist remarkable wark of Gods iustice in repeying the twa cheiff executors of that horrible carnage and massa-

ere of Paris, making first King Hendrie to cause his Gard stik the Duc of Guise vnder trest with the Cardinall of Lorean. And syne a Jacobin frier of that ordour, quhilk the King did maist for, maist treasonable to stik the King. The Lord working be maist wicked instruments maist wyllie and iustlie.*

Thus God glorifiet his name maist remarkablie in iustice against the graittest enemies of his Kirk, and sweit mercie and fawour towards his; for by the continuance of pace in this Yll, the Kirks of France, from almaiist a desperat esteat becam mair and mair to be confortid, betterit, and at last releuit. In the 85 and 86 yeirs, all the Protestants war chargit af France within sic a day, vnder pean of lyff, lands, guids and gear; sa that the number of banished in Eingland war sa grait, and the pure of tham sa manie, that they war compelled to seik releiff of ws for the faming. And to the glorie of God I remember it, in the pure bounds I haid vnder charge at the first beginning of my ministerie, we gatherit about fyve hounder marks for that effect; bot few or nan did samikle, as be the finalnes of the foun may appeir. The foun of the haill collection quhilk the Frenche Kirks gat extendit bot till about ten thowfand marks, as thair acquittances and Letters of thankgiffing beares, quhilk I haiff in custodie, delyverit to me be the Generall Assemblie to translat in Scottes, and sett furthe to clofe the monthes of invyfull sklanderars, wha gaiff out that that collection was maid for an vther purpose. As also, the collection maid for the Town of Geneva; wharfore we gat mair thanks by a Letter of Theodor du Bez in the name of the Senat and Kirk therof, nor it was all worthe, readie to be producit.

Nochtwithstanding of the Lords iudgments that yeir vpon Papists, yit efter the spreit of the serpent wharwith they ar led, altho cut and deadlie woundit in diuers partes, neuertheles war euer steiring and menassing. Sa that diuers Practeisars and Trafectars, Jesuistes, Seminarie Preists, and vther emissars of the Antichryst crape in the Countrey, and kythed dangerous effects in diuers partes, namlie in the Northe and Southe. And, therfor, the maist wacryff and cearfull of the breithring, euerie an warning and moving vthers as the custome of the Kirk of Scotland was from the beginning, conveined at Edinbruche, in the monethe of Januar the sam yeir, and gaiff in to the King and Counfall the Petitiones following:

* The Duc and Cardinall wer slein in Decem. 88; the Quein, for hartfearnes, followit in Januar; and the King was stiked the August following.

The Kirks humble Petition to his Maiestie and Counfull for prevention of the dangers threatned to the profession of the trew religion within this Realme. 1588, Jan.

THAT it may pleise his Maiestie giff command, bathe to particular Presbyteries, and sic vther ministers and barrones and gentilmen as salbe thought meit, to convein and consult vpon the readiest remedies of thir dangers appeirand, sa oft as they fall think expedient, and to report their opinions and advyses to his Maiestie betwix this and the xx day of Januar.

That it may pleise his Hienes to forbear in tyme to cum to interpon his Priue Letters or discharges to the Kirk for steying of thair proceeding with thair censures against Papists, when as they can nocht be reclaimed be lawfull admonitiones.

That Commiffiones may be directed to sum specialles of his Hienes Counfall, best affected and of graitest powar to serche, seik, and apprehend and present to Justice all Jesuits and vthers, privat or publick seducers of his Hienes leiges, and that the saids Commiffionars may be instantlie named, and a day apointed to the report of thair diligences in that behalf.

That sum specialles of the ministerie, assisted with sum weil affected barrones or vther gentilmen, may be authorized with his Hienes Commiffion and licence, to pas to euerie quarter of this Realme, and ther, be meanes that they find meittest, try and explore what noble men, burrowes, barrones, and vthers of anie rank or calling, profes the religion, and will ioyne asauldlie in the defence therof, and wha will nocht, and that a day be appointed in lyk maner for reporting of thair diligence.

That feing the speciall occasion of the sinister suspitiones conceavit of his Hienes sycneritie in the treuthe, and that inanimates the Papists maist, is his autoritie and service put in the bands of papists, vnder whose winges all Jesuites, and vthers denoted to that superstitionn, findes countenance and confort; That, for remead therof, it may pleis his Maiestie to purge his Hous, Counfall and Sessioun, and to retere his powar of Lieutenantdrie, Wardanrie, and vther his auctoritie whatsumeuier, from all and whatsumeuier persones, awowit or suspected to be Papists. And to let proclamaciones be immediatlly directed for publication of his Hienes guid intention and meining in that behalf, to the confusion of the Papists and thair patrones, and confort of the godlie offendit this tyme bygean, with thair lang tolerance and owerflight. FINIS.

Thir Petitiones presented be ws to his Maiestie and Counfall war granted, and thereafter meitting, Commiffionars war nominat throuhout all the partes of this Land, to put in execution the things crauit, wharvpon an Act of Counfall and Proclamation past out extant in print. The sam day it was thought guid that a certean shold be nominat to consult in privat concerning the best and maist reddie way of the said execution, wharof was ten of Noble men, Lawers and Burges, viz. The Erle of Angus, guid Archbald, the Erle Marefchall, Mr [of] Glames, Thesaurar, the Lord of Louchleaven, the Clark Register, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Nicolfone, Jhone Jhonestone of Elphistone, and Jhone Adamfone. And ten of the Ministrie, viz. Mr Andro Maluin, Mr Robert Pont, Mr Robert Bruce, Mr Dauid Lindsay, Mr Andro

Hay, Mr Thomas Bowchanan, Mr Patrik Galloway, Mr Nicol Dalglas, Mr Andro Mill and myfelf. Wha meitting the sam day at efter noone, efter lang reasoning and advyiment, thought it maist expedient and neidfull, firft, that the faid execution fould be without deley, in refpect of the imminent danger.

Nixt, that forfamikle as ther war thrie rankes of enemies—the firft of cheiff meanteiners of papifts and papiftrie; the fecond of Jefuits, Seminarie Preifts and Trafectars; the thrid of awowars, receauers and interteiners of thefe in their houffes, and partakers of thair purpofes and ydolatrie,—it was thought beft that the firft fort fould be chargit to warde; the fecond apprehendit at vnwars and punifhed; the thride proceedit againft conforme to the lawes of the Countrey, and being found culpable, to be punifhed accordingly. And laft, to the intent that fa weghtie a mater might be folidlie advyfit and fett down in all poincts, the Clark Register Alexander Hay, Mr Jhone Scharpe, Mr Thomas Crag and vthers war requefted to tak tyme and pause vpon the mater, and euerie ane feneralie fett down thair iudgment in wrait. The quhilk being conferrit togidder, conclufion was taken and reported to his Maieftie, wharof proceedit the acts and proclamationes, and commiffiones foone efter published in print.

At the sam tyme in that Convention war apointed certean Commiffionars and breithring to meit euerie ouk in Edinbruche for confulting vpon maters pertaining to the weill of the Kirk in fa dangerus a tyme, viz. Alexander Hay, Clark Register, Mr Jhone Lindfay, Lord of Seffion, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Skein, Mr Jhone Nicolfone, Aduocats, Wilyeam Lytle, Provoff of Edinbruche, Jhone Jhonftone, Jhone Adamfone, Hendrie Charters, burgefles of Edinbruche, Mr Robert Bruce, Mr David Lindfay and Mr Robert Pont, Minifters.

Alfo the Kings minifters, with fum vther breither, war apointed to trauell with his Maieftie for a proclamation to be fett furthe, to let all his fubiects vnderftand his Hienes zeall and cair for repurging of the land of Papiftrie and meaintenance of the trew religion: And to defyre his Maieftie of new again now in his perfyt age to fubfcryve the Confeflion of Fathe maid, and renew the charge giffen in his minoritie to all his fubiects to fubfcryue the faming ower again. The quhilk alfo was obtained and published in print.

It was fordar ordeanit that all Commiffionars and Moderators of Prefbyteries in all partes fould be cairfull to haiff intelligence of all maters concerning religion and weill of the Kirk within thair boundes, and to mak aduertif-

ment of the faming from tyme to tyme to the forsaide Commiſſioners apointed ouklie to convey in Edinbruche.

Item ther was a Generall Aſſembly apointed to be hauldin at Edinbruche the ſaxt of Februar following; and the Prouinciall Aſſemblies in euerie ſchyre to be endit befor the xxij of that inſtant Januar. For the quhilk cauſe it was thought neceſſar that the Commiſſionars of Provinces, and euerie miniſter within their awin bounds, ſould inform all weil affectioned gentlemen to relligioun of the attempts of papiffs and imminent danger therby, and of the libertie granted to convey be his Maieſtie and Counſall, wherby thay may be moued to tak Commiſſiones from Synods without feall to keipe the Generall Aſſembly and mak it frequent.

And laſt as concerning Jeſuiſtes, Seminarie Prieſts and vthers deceauers of the peiple, it was ordeanit that their nixt Synods charge ſould be giſſen to euerie miniſter to declar tham excommunicat out of pulpit, at their return immediatlie to their awin kirks, that the peiple may bewar of thame, and ſiclyk the companie of ſic as fauours, interteines tham in their houſſes, or hes anie thing to do with thame: And for that effect euerie miniſter to haiff their names inrolit. At this convention my vncl moderat and I wrot.

That Generall Aſſembly in Februar was verie frequent of noble and gentlemen. Therat the Greiues of euerie province and preſbyterie war giſſen in, wherby it might be eaſelie perceavit whow horriblie the land was defyled all throuhout, bot nandie in the Northe and Southe, with Papiftrie, Superſtitione, blodſhed, and all fort of villanie. Vpon the quhilk, regrates, griues, complaints and petitiones war formed and preſented to the King and Counſall for puniſhment and redres, quhilk war ower lang and tedious to be regiſtrat. And the breithring ſteired vpe to wakryſnes and diligence in watching over their floks and cairing for the hail Kirk.

For conſclusion of this meruelus yeir I can nocht forget my particular, ſeing that is my ſpeciall purpoſe to recompt the gratius working of my God with me. He corrected me ſweetlie in taking from me at the beginning therof my litle ſone Andro. Bot recompenced the ſam again maift boutifulle in giſſing me another Andro, born that ſam yeir in the monethe of Auguſt: Sa the Lord taks, the Lord giſſes, bleſſed be the nam of the Lord for ever.

The bern was fallon beautifull, lowing and mirrhie, and ſeimed to be of a fyne ſanguine conſtitution till a quarter efter he was ſpeaned; bot ſyne, wither be wormes or a hektik conſumption, I knaw nocht, bot his fleche and cullor

fealed, and be the space of a quarter of yeir consumed and dwyned away, keiping alwayes the fweiteft and pleafandeft ei that could be in annes heid. I was accustomed to fett him at the end of the table in tyme of denner and fupper, as the Egyptiens did the picture of dead, till acquent me therwith; and yit when he died, I mervelit at my awin hart that was fa vrened and moued with it, fa that yit when I wrot this, I was nocht frie of the bowdnings of the bowelles of that naturall affection. And if we that ar erdlie wormes can be fa affected to our childring, what a loue beares that heavinlie father to his! He was my firft propyne and hanfèll to heavin. I can nocht forget a ftrange thing at his deathe. I laid a pear of fyne milk whait dowses, quhilk I fed in the hous: The ane wharof that day of his deathe could nocht be haldin af his cradle, bot ftoped from fitting aboue it, crape in and fatt in vnder it, and died with him: The vther, at my hamcoming on the morn, as I was wafhing my hands, cam, lighted at my futt, and pitinllie crying, "Pipe, pipe, pipe," ran a litle away from me. Then I called for peyes and beanes to giff it; bot they felchew me it wald na eatt. I tuk it vpe, and put pikles in the mouthe of it, bot it felchuk tham out of the throt; and parting from me with a pitifull piping, within twa or thrie houres died alfo. I maid on him this Epitaphe.

A fojournar in London, I thie gat,
At hame in tyme of trouble thow was born,
The babbes for beautie thought maift diligat,
Thy beautie feim'd yit farder till adorn.

As Democrit thow firft the warld did skorn,
For to refrai the mynd a meakles marrow;
Syn to beveall my wickednes forlorn,
The tears of Heraclit thow feim'd to borrow.

I fet thie in my fight at evin and morrow,
My hart till humble, acquenting me with deathe:
But O the love of parents! what a forrow
Did feafe on me, fra th' anes thow loft thy breathe!

Oh! firft lyk pleafand floure on erthe thow grew!
Syne dwyn'd to dead, with dowses to heavin thow flew!

This page, if thow be a pater that reids it, thow wilt apardone me. If nocht, fufpend thy censure till thow be a father, as fàid the graue Lacedemonian Agefilaus.

The ministerie of Mr Robert Bruce was verie steadable and mightie that yeir, and diuers yeirs following, maist comfortable to the guid and godlie, and maist ferfull to the enemies. Sa that it was sensablie perceavit that as God haid substitut to Mr Knox, Mr Lawfone, sa haid he prouydit Mr Robert to supplie that inleak. The godlie, for his puissant and maist moving doctrine, louit him; the warldlings for his parentage and place reuerenced him; and the enemies for bathe, stude in aw of him. The Chancellor, Mr Jhone Metellan, enterit in special frindschipe with him, Mr Andro and me, and keipit trew and honest till the day of his death. He helde the King vpon twa groundes sure, nather to cast out with the Kirk nor with Eingland. Whowbeit he haid maid informationes to him of guid men by the treuthe, to win him court at the beginning in the Duc his dayes, quhilk he wald fean haiff mendit, bot could nocht.

1589.—The yeir following ther fell out a mater in St Andros that wrought heaue and grait trouble to the best and honestest men in all that town, and quhilk occupied me mikle and fear, bathe in mynd and body, manie yeirs efter. The occasion wherof was this:

The Bischope haid lurked a yeir or twa lyk a tod in his holl, as his custum was when things framed nocht with him; and indeid, be the Chancellars moeyen, efter he was ioyned with ws, the Kings opinion and lyking was far diuerted from him. He deuyfes in this mean tyme a mischeiff to be reuengit vpon his misflykers, and steires vpe a Jakman of his called Hendrie Hamilton to quarrell a Maister of the Vniuersitie, Mr Wilyeam Walwode, Professour of the Lawes, a man bathe in blude and affinitie ioyned neir to the maist honest in all the town, knawing weill that bathe sic of the Vniuersitie and town that lyked him nocht, wald tak part with the said Mr Wilyeam. This Hendrie comes vpon the Hie Gett, Mr Wilyeam going to the Principals Lessone of the New Collage, and efter quarreling words, touks him and striks him with the gardes of his sword. Mr Wilyeam plantes to the Rector, wha calling the said Hendrie befor him, efter cognition, depryves him of his name of Maister (for he was maid Maister,) and ordeanes him to mak a humble satisfaction to Mr Wilyeam in the sam place whar he iniourit him. This he refusing to do, the complainer meined his cause to the Lords of Session, wha gaiff out compululators vpon the Rectors decreit, wharwith the said Hendrie being chargit, first be the moeyen of a certain wicked men, misgyders of the town, fauorars of the Bischope, and haters of thair honest and guid nibours

onlie for their vertew, he is receaued in the number of the citiciners, and maid burges. Then he comes deffimulatlie to the Rector, desyring the execution of the charges to be superceidit, and promisit to mak amends to Mr Wilyeam on the Hie Streit sic a day. Be this Mr Wilyeam is secoure, and within a day or twa addrefes him to his ordinar Lessone of the Lawes within the Auld Collage, and going from his hous in the town to the Collage, his gown on, his book in the a hand, and sand glas in the vther, meditating on his Lessone, Hendrie Hamiltone vshes out of a hous, whare he lay in wait for bloode, and vubefeatting Mr Wilyeam, with the first strak wounds him in the hand and mutilats him, and haid proceidit fordar, giff be sum gentle men passing that way, he haid nocht been steyed. Mr Wilyeam is lead to his mothers hous crewallie woundit, the newes wharof gaes amang his frinds, they ryfe and rine togidder in armes to assist the Bailies for iustice. Bot an of the Bailies being vpon the conspiracie, refusing thair assistance, brings the murderer, accompanied with the Bischopes guid brother, James Arthour, called comounlie Jaques, and a officer or twa and na ma, and in plane provocation, by the teithe of the partie, convenit befor Mr Wilyeams mothers stare, yet whar he was lying with his wound bleeding, sa that it could nocht be steamide. The quhilk, his brother and brother in law seing, could nocht abyde, bot making a mint, maid the lown to flie, and steirit vpe a grait tumult of all fort running togidder in armes, Vniuersitie, citie, and gentle men being in the town for the tyme. In this tumult nane is sa bissie to schow his maureid in feghting as the said Jaques Arthour, and meitting with his marrow, with rapper and dagger, missing his ward, he gettes a porh at the left pape, wharof he dies. His corps is brought to a chirurgians boothe and fighted ther, and fought be his frinds and a number in publict, and fund to haiff that onlie a poinet streak of a rapper sword, be whom giften na man could certeanlie knaw, sum suspecting an, and sum another. Mr Wilyeams brother Jhone persewes efter Hamiltone, wha crying for mercie, and randring himself, obtaines mercie at the said Jhones hand, and be him is brought out and delyverit to the Bailies againe.

The tumult steying, the honest men goes to thair houses, ignorant altogidder of anie euill done, namlie of the slauchter of the said Jaques. Amangs the rest, an James Smithe, a man of singular qualities, graittie beloued of all godlie and guid men for his vertew and guid conditiones, and asinikle invyed and hated be the wicked, is warned be diuers that loued him, that ther was a man slaine, and the mater was dangerus, prayed him therfor to hauld himself

quyet and out of the way for a tyme. The quhilk he refused, repofing on his innocencie, and faying they haid sufferit wrang in the perfone of thair frind, bot haid done nane. Incontinent, the bailyies comes to the hous of the faid honest man, better accompanied nor when they convoyit Hamiltone to the Tolbuthe, and charges him in the Kings name to go to warde with thame. He willinglie obeyes and gaes with thame, and fa does the rest, to the number of nyne or ten.

These fimple fouldes this wayes fangit in the net of these craftie hountars, (wharin the partes of all I could pent out particularlie gif my purpose permitted,) war from the Tolbuthe brought to the Provefts hous, wha, with the Bifchope and rest of the misfreaullars of the town, war all vnder a complot, refolving then to be weill reuengit upon these honest men, wha, at the ham coming of the Lords out of England, haid fought redres of manie grait abuses and inormities committed be the faids misfrewlars of St Andros, luiking that all things then fould haiff bein corrected and fett in guid ordour,—that Zuill comoun they thought to repey weill now at Pasch.

Sa they are summoned to a day of law in Edinbruche, whar, vnderstanding the law to be streit, and wanting the Prince fawour, quhilk was caried by tham be the Bifchopes faction, and therwithall craftelie abbusit be thair feinyed frinds, they ar brought in effect to com in the will of the partie, wha decernes vpon thame all banifment furthe of the town during thair will; and vpon twa in speciall, to wit, James Smithe, to whafe worthie praise I fpak befor, and Jhone Walwode, brother to the faid Mr Wilyeam, banifment out of the countrey, vpon grait foumes of controuention and fure caution. By this malitius craftie deuys and convoy war these guid honest men thus wayes maist innocentlie and vniustlie vexed and baniffed out of the realme from thair wyffes and childring fax yeires, and at thair retourning wars handlit, as we fall heir in the awin place. Bot as the Bifchope, with the rest of the misfrewlars of that town war the beginnars, fa I can nocht omit vnmentioned a venemus and malicius profecutor, whafe vnplacable hatred and insatiable greidines of these honest mens gear was sic, as na kynd of dealling, credit, fawour, or requiest of men of all fortes, rankes, and degries within the countrey, employed ernesstlie for to brak and mitigat him, could purchas nor procure any kynd of dres at his hand. This was Mr Jhone Arthour, stubburnlie and diffpytfullie refusing all reasone, for this speciall cause for that the minifters faworit tham, infpyrit but question be the fpreit contrar to Chryft and his minifters. The pretext of his malice and auarice was, that as he wald affirme

against all the world and treuthe itself, that James Smithe was the slayer of his brother, against whom James haid never anie querrell, nor cam neir him that day ; bot was cleirlic fein and knawin to be a pair of buttes lainthe from him when he was flaine ; and farder, fyve hounder saw that onlie a porhe of a rapper, wharof he died, haiffing na kynd of stroak or wound ma, and euerie man spyed James sword that day to be a brad sword. Bot the treuthe was, James was ritche, honest, and vpright, verteus in his calling, and the vther pure, debauchit, greidie, and neidie, and therwithall a lawer, attending on Session, and wating to mak his prey of the foumes of contrauention, quhilk war grait and large, or then thair æquiualent be composition, for he kend they could nocht, nor wald nocht hyde out of thair awin countrey.

The mere pitie and indignation of my hart (as the cerchar of harts knawes) maid me to indeour what I could for the helpe and confort of that honest man in speciall. Lykas ther was na honest or godlie man in the land wha ather knew him or hard of him bot meined his ceas and moyenned for it as they might, bot na grace was to be fund at a graceles manes hand.

About the middes of that yeir 1589, François, Erle of Bothewall, tuk vpe bands of men of weare, vnder the conduct of Coronell Hakerston, vnder prentence to tak ordour with the Ylles, bot it preived in end a Spanishe papistcally course, as is discouered in the buik of the execution of Fentrie. His Capteanes leading his men langs the coast syde, oppressed and troublet the Townes therof, euill fauored be going and returning anes. The second tyme they enterit to compas and visit ower again, and cam to Kirkady, sending thair furriours and commissars befor, to prepear for tham sum pices of armour and interteinment. Bot Carell, Anster and Pittenweim, with assistance of sum gentilmen of the countrey about, resolved to resist and feght tham. The quhilk when I perceaved, I maid hast to Court, and informed the King of the abbus and commotion that was lyk to be, and purchassed Letters to discharge the Capteanes from proceeding anie farther, and if they wald nocht, to warrand the subiects to resist. The Erle being Admirall, discharges the bottes at Leithe from gifing me passage ; bot taking iorney to the Queins ferrie, I cam with sic diligence as I could, bot or I cam, the Coronell, with his men of wear, war fean to tak the steiple of St Monians on thair head, vtherwayes haid gottin sic wages payed tham as wald haiff interteined tham all thair dayes. And yit insisting, they brak the apointment quhilk the Tutor of Pitcure (that notable Prouost of Dondie,) maid betwix tham and the Towns, and cam fordwart to Pittenweim ; bot at my coming with the Kings discharge to tham, and war-

rand to our Townes to refist in cais of difobedience, they war fean to reiteir and leaue af. Sa it pleafed God to keipe from blod fchedding, and releiue our Townes of a grait feir and vexation.

In the beginning of wintar, the King, accompanied with the Chancellor and certean vthers of his Counfall, with twa of the Minifterie, in verie fecret maner imbarkit, few knawing till he was away, and landit at Vpflaw in Norroway, efter mikle foull wather of a stormie wintar, and from that trauelit be land to Denmark, throw manie woods and wildernes, in confermed froft and fnaw, and thair married his Quein Anna, and maid guid cheir, and drank floutlie till the fpring tyme. At his departing he apointed Mr Robert Bruce to be on the Counfall, and recommendit the eftate of his countrey to him, and the minifterie in fpeciall, repofing, as he profellit, vpon him and tham aboue all his nobles. And indeid he was nocht difapointed, for of the fawour of God thair was never a mair peaceble and quyet eftate of a countrey nor during that tyme of the Kings abfence: Sa that, whar befor or fen fyne, few monethes, yea oukes, was ther without fun flauchter, ther was na sic thing during that tyme.

Boduell cam then in publict, and of his awin accord maid his repentance befor Mr Robert Bruce in the Kirk of Ediubruche, for his licentious, diffolut lyff, and all his bypaff finnes, and promifed, be Gods grace, to kythe another man in tyme coming, &c. Bot it was a taking of Gods name in vean, and publict abufing of himfelf and the Lords peiple; and therfor the Lord curfed him, for na thing fucceidit weill with him therefter.

1590.—In the fpring tyme of the yeir following, the Generall Affemblye conveined at Edinbruche. At quhilk diligent tryell being taken, it was fund, that na fteirage at all was in the countrey of Papifts, of theiffes, or anie troublefome inordinat perfones. Wharof the breithring praisit God, and apointed, efter the ordour that the Kirk of Edinbruche haid taken vpe, that thair fould be fafteing and moderat dyet vfit euerie fabathe till the Kings returning. The quhilk cuftom being found verie meit for the exerceife of the Sabathe, was kept in Edinbruche in the houffes of the godlie continuallie therefter. Sa that fparing thair gros and fumptuus dinners, they vfit nocht bot a difhe of brothe or fun litle recreation till night; and that quhilk was fparit was beftowit on the pure. Boduell reforted to that Affemblye, and keiping hous in the Abbay in the Kings awin houffes, he haid the Quein of Eingland be hir Ambaffator ordinar (Mr Robert Bowes wha ley at Edinbruche, a verie godlie man, and to

his vttermaist lowing and cairfull of the peace and weill of the twa realmes of Eingland and Scotland,) to be his commar, and Mr Robert Bruce, my vncle, and me, being Moderator of that Assemblie, invited now and then to guid cheir, haiffing sum grait purpose and to luik in hand; bot he wes neuer lukkie nor honest to God nor man.

At this Assemblie it was ordeanit, That all and euerie minister that haid ma Kirks nor ane in cure fould demit the rest, and tak him till ane only. Also that the Townes of Edinbruche, Dondie, Stirling, and St Andros fould aggrie with sic as they thought meit for tham, and report againe to the Assemblie for thair transportation. Vpon the quhilk I wes earnestlie delt with be all the faids Townes; bot the loue of my awin flok and Presbyterie, and vicinitie of my vncle in St Andros, permitted me nocht to condiscend vnto tham. For this my parochiniers aggreit amangs thamselfes to big me a hous; bot being vndertaken, as it comes of comoun warkes, it fealit. Therfor my God and heavinlie father, the giffar and prouyder for me of all guid things, put in my hart to tak the wark in hand myself; and, albeit I haid nocht fourtie pound in readie money, yit furnesit all things so stranglie to me, that annes begoun, it ley neuer a day till it was compleit, God haiffing sum confort to minister to his awin servants therby from tyme to tyme thereafter. It was begun the 5 of Junij, and endit with October following 1590.

In the yeir 1590, the King, accompanied with his Quein, cam hame the first of May, to the grait ioy and contentment of all the countrey. Diuers practesies of witchcraft and deuilrie was against him, as he was certified of thereafter, bot the mercifull and mightie hand of God watched ower him, and preferred him at the ernest prayers of his fathfull servands the ministers, whom then he aknuawlagit to be his maist fathfull freinds. Within a monethe or twa efter his retourn was keipit a maist solemne action and magnific of the Queins Coronation, and entres in Edinbruche. At the quhilk my vncle, Mr Andro, in fawour of the Ambassatours sent from diuers Duces and Princes of Almanie and Flanders, maid and pronuncit an Oration in vers to the grait admiration of the heirars and thair exceiding ioy and contentment, namlie of bathe thair Maiesties. The King gaiff him grait thankses, saying, he haid fa honored him and his countrey that day, that he could never requyt him, and thereafter wald insit farder, and command him to giff the sam to the printar, that with diligence it might be exped, for ther was nan of the Ambassadours bot haid maid him requieit for that effect. And indeid this was the wark of God to haiff his awin servand honored, for Mr Andro haid nocht bein warnit

to this Coronation in anie convenient tyme, and haid na thing preparit bot sic as cam in his meditation a night or twa, anent the right way of rewling and government, the quhilk he vtterit with a meruelus dexteritie and grace. And, at the Kings comand, the morn efter the pronouncing, gaiff it to the printar, with an epigram of dedication to the King, and intitulat the ΣΤΕΦΑΝΙΣΚΙΟΥ. The copies of it past throw all Europe. and was mikle esteimed of be the lernit. Josephus Scaliger wrait to him congratulating, and said, “Nos talia non possumus.” Lipsius reiding it said, “Reuera Andreas Melnius est ferio doctus.” Be the quhilk occasion, as often befor and sen syne, all the lerned in a maner lamented that he wald nocht set himselff to wryt, quhilk was mikle meined to him be all his frinds, bot he said, that God haid callit him to vse his toung and viue voice yit; when he fand the calling and warrand for the pen, quhilk God wald giff if he thought it guid, he fould do thereafter.

The appointed ordinar Generall Assemblie was keipe at Edinbruche in August, at the quhilk it behoued me to mak the exhortation. I cam to the Kingorn the night befor, and imbarcking with certean breithring, we cam within a myle and les to Leithe, bot a contrarie wind coming iust in our teithe when we haid vrit all meanes be burding and rowing, we war compellit to go bak againe, with a foull schoure, and landit at Brintyland, whar na hors war to be gottin, and being past sax hours at evin, I was to enter in iorney on my feit to go about, when God respecting his awin wark, send the wound in the waft with a pleasand fear night; and sa finding be the sam Prouidence a lytle schollab, repofing on him whafe turn was in hand, we tuk the fie, and gat verie fear passage and cam to Edinbruche euen as nyne of the night strak, obtaining of Gods mercie that nights repose, quhilk I luiked nocht for, to inable me for the mornes action.

It fall nocht be impinent to remember sum pointis of the doctrine vttered at that tyme vpon the 1 Thes. v, ver. 12, 13.

The text being founed and opened vpe, thir heades war infistit into:—First, anent the weght of the charge of the ministerie; nixt, anent the honour therof; thridlie, whow neidfull *νοηδεις*, rebuk or admonition, was in the Kirk and anangs breithring. Vpon this last head, occasion was takin to speak at lainthe of disciplin, quhilk also at mair lainthe I thought pertinent heir till infert, becaufe the courfe of the cheiff mater of this Storie rinnes vpon that.

First, That discipline was maist necessar in the Kirk, seing without the same, Chrysts Kingdome could nocht stand. For vules the Word and Sacraments

war keipit in sinceritie, and rightlie vfit and practesit be direction of the discipline, they wald soone be corrupted. And therfor certean it was, that without sum discipline na Kirk, without trew discipline, na rightlie reformed Kirk, and without the right and perfytt discipline, na right and perfytt Kirk.* This was cleirlye declarit be the exemples of a Republict and Citie, and of artes of warfear and pastorage. The Storie of the giffing, beginning, continowing, brak and restoring againe of the trew discipline within the Kirk of Scotland was recompted and callit to remembrance; and thervpon exhortation giffen to dell with his Maiestie in maist graue and instant maner, That his Maiestie wald schaw that taken of trew thankfulness to God for the grait benefit of his saiff preferuation and retourning with his Quein from Denmark, as to refreshinde and abolishe obscure and dangerus lawes maid in preiudice of the discipline and libertie of Chrysts Kingdome within this realme, haiffing fund in guid experience in his absence, as alwayes befor, the guid will, fidelitie, loue and cear of the ministerie as of thair God, and Chryst Jesus his king, be him anointed and sett over all, whafe cause this was quhilk he haid put in the hands of his pure servants, &c.

Also the haill breithring war earnestlie exhorted to studie the discipline diligently, and practise it cearfullie, that they might be able at all occasiounes to stand in defence therof, as it hes bein of Gods grait fawour with the treuthe of the doctrine sett down out of the Word of God; and the practise of the sam fund maist halfome and profitable within the Kirk of Scotland. And that at this tyme, for thrie causes namlie; first, because of the esteat of the godlie, guid, and zealus breithring in England, our nighbour Kirk, standing for the treuthe therof, and fearlie suffering for the sam. Secondlie, because these Amaziases belligod bischopes in England, be all moyen, yea and money, war seikand conformitie of our realme with thairs till invert and pervert our Kirk, as did Achaz and Vrias with the King and Altar of Damascus. Thridlie, because we haid lurking within our awin bowelles a poisonable and venne-mus Pfyllus, a warlow I warrand yow, sa empoisoned be the vennome of that auld serpent, and sa altered in his substance and naturall, that the deadlie poison of the vipere is his familiar fuid and nuriture, to wit, lies, falshode, malice and knauerie, wha hes bein lurking a lang tyme hatching a cocatrice egg, and sa fynlie instructed to handle the whiffall of that auld inchantar, that na

* At this the Einglishe Ambassatour being present, sturred, and conferrit with me therefor at laithe, whom I satisfeit.

Pfyllus, Circe, Medea, or Pharmaceutrie could euer haiff done better. This is Patrik Adamfone, fals bifehope of St Andros, wha at this tyme was in making of a buik against our difcipline, quhilk he intytles Pfyllus, and dedicates to the King, the epistle dedicatorie wharof is in my hand, wharin he schawes his purpose to be, to fouk out the poifone of the difcipline of the Kirk of Scotland, as the Pfylli a vennemus peiple in Afric foukes out the venom of the wounds of sic as ar flangit with serpents. But I trust in God (said I) he fall proue the foole als madlie as did these fillie Pfyllies, of whom Herodot in his Melpomene wryttes, that they perished altogidder in this maner: When the South wound haid dried vpe all thair consuërs and cisterns of water, they tuk counfall all in a mynd to ga against it in armes for advegementt, but coming among the deserts and dry sandes, the wound blew hichlie and owerwhelme thame with sand, and destroyed tham euerie man. Sa I dout nocht fall come of this obstinat, malitius foolle, whilas he intends nocht onlie to stope the breathe of Gods mouthe, bot also to be advengit vpon it, becaufe it hes strukken him sa, that he is blasted therwith and dried vpe, and maid voide of all sape and moisture of heavinlie lyff. But alas! my breithring, (said I,) giff yie wald do that quhilk I think yie bathe might and sould do at this tyme, to wit, to ratefie and approue that sentence of excommunication maist iustlie and ordourlie pronuncit against that vennemus enemie of Chryfts Kingdome, as I am assurit it is ratefeit in the heavines, as cleirlye may appeir be the effects therof, na les then in the dayes of Ambrose, when Sathan sensiblie possesit sic as war delyverit to him be excommunication, he wald feill better his miserable folie, and be woun againe to Chryft if he be of the number of the elect. The quhilk, if yie do nocht, my breithring, by a soar experience nocht lang syne past befor, I may foretell yow a thing to come, giff God in mercie for his Chryfts seak stey it nocht; that yie will find and feill yit mair pernitiuflie the referued poifone of that Pfyllus in brangling the difcipline of the Kirk, and punishing of our vndewtiful negligence.

An vther point of the doctrine then vttered I hald it nocht vnprofitable heir to insert, becaufe of the necessitie therof yit abyding vnamendit. This was anent the dewtie of the flockes to thair pastors and watchmen. The flockes aught to loue their pastors deirlye be this text and vther of Holie Scripture; they aught to prouyde for tham all things neidfull and comfortable for this lyff, and to giff tham that honour quhilk aperteines to the ambassatours of Chryft. God biddes thee honour him in the ministerie of his worshipping, and thy saluation with the best of thy substance; and giff thou do nocht this

way acknawlage the awnar of all thy substance and giffar therof, thow art bot an vnthankfull theiff, and nocht a lawfull proffessor therof with guid conscience, and at that day of Gods iustice court, thow fall heir the dome and feill the punifment of a theiff, if thow prevent nocht be repentance.

But heir our flockes excuses thamfelues, saying, Our teinds ar rigurusslie exacted and taken vpe from ws, therfor this burding lyes vpon tham that gettes the teinds, &c. Answer, If men pitie thair awin faulles, it is na excuse for tham; for giff they war neuer sa fear spulyied and oppressed, wald they want the necessar fuid of the body, and reyment thair of, sa lang as they haid anie thing left, yea or could beg or borrow? Na: They wald vse the reddiest for the present necessitie, and prease to remead the oppression and wrang, by what meanes they could. And why will they nocht vse the lyk for the fude and reyment of the faull and inwart man? Is it warfe then the bodie? Is it nocht to be ceared for? Or is ther nocht a faull, a heavine, a hell, a God, a Deuill? Na, I am sure my breithring, if this doctrine foundit often in publict and privat amangs the pure samising faulles in this land, a guid number at least wald be walkned and moued to seik pastors on thair awin charges.* I speik be guid experience, I thank God for it: Tak peanes and distrust nocht God, he will work and bring furthe sum guid effect. I neuer saw yit a piece of fathfull peanes taken vprightlie for the honour of God, and saluation of pure faulles, bot it fand a blessing and succes worthie of all, and it haid bein ten tymes mair. Nather yit, euer knew I in Scotland a man of guid conscience, that durst in conscience come to the schaking af of the dust of his seit agaiust anie town or congregation. And for my awin pairt, I fand ener the fault mair in the peanes of the pastor, nor the purs of the peiple if they haid it. Yea, can it be possible that a man fall gean or fordar a faull to Chryft and the lyff euerlasting, and nocht receaue of his purs and things of this lyff as he may speare, and it war to speare it on himself? Na, nocht possible, for a thankfull hart getting mon giff againe; and if nocht thankfull, na Christian; and winning the mans hart and faull to Chryft and thie, the man himself, and what he hes, mon be at thy command in Chryft.

O bot they will say, Sall the sacrilegius then pas frie, and bruik the teinds? Na, nocht sa: Bot let the flocks and pastours ioyne togidder, and cry

* NOTA. That nochtwithstanding of the ordnance of the last Assemblie, men war leathe to quyt the multitud of Kirks, saying ther wald na stipends be gottin to Kirks, and men could nocht enter to charges without stipends.

and craue at the King, Counfall, and Esteattes, and be bot als ernelst in that mater concerning the service of God, and the weil of thair awin faulles, as gentilmen and vthers ar in things twitching thair heritage, honour, and vther ciuill or criminall actiones, and I will warrand they fall com speid. For whow ather could they, or durst they, be refused in sa reasonable a petition, &c. Bot what is the kirks dewtie in this ceas? That we leaue na thing vndone that Chryst hes put in our hands, and requyres of ws, according to our office in the rewling of his Kirk and Kingdome. Ar we the trew Kirk? Ar we the lawfull Ministerie? Haiff we the autoritie and powar of his schapter? Haiff we that fyre that deuores the aduerfar, and that hammer that braks the rokkes? Yea, and haiff we nocht that scharpe twa eagit sword? or is it scharpe and drawin onlie against the pure and mean annes, and nocht potent in God for owerthrowing of hauldes, for doing vengeance vpon haill nationes, cheftesing of peiples, yea binding of kings in channes, and the maist honourable princes in fetters of yron, to execut vpon tham the iudgment wryttin? And finalie, is thair exception ather of perfones or sinnes befor the iudgment feat of Chryst? or fall his sword or censour strik vpon the pure adulterar or furnicator being contumax, and ly in the scabart rusting from the sacrilegius, suffering tham to go on contemptiusslie obstinat? Na, na! deir breithring, I man vtter the advyis that God hes put in my hart, submitting alwayes my spreit to the prophettes.

First, I wald the Kings Maiestie sould be traueled withe for his fawour and concurrence, wha is neir als far hurt in this mater as the Kirk is. We haiff his will; we haiff his promise; we haiff manifold exemples and reasones to ley befor him. We, and the graittest and best number of our flockes, haiff bein, ar, and mon be, his best subiects, his strynthe, his honour. A guid minister (I speak it nocht arrogantlie, bot according to the treuthe,) may do him mair guid service in a houre, nor manie of his sacrilegius courteours in a yeir, &c.

Nixt, I wald wis that from this present Assemblie, war directed to the cheiff sacrilegius perfones in all the schyres of this Realme, chosin men of godlie grauitie and autoritie, full of the Holie Ghost, till instruct, admonise, and charge tham in the name of God, and of his sone Chryst Jesus till amend but deley, &c.

Last, that a frequent and honourable Assemblie war keipit, assisted be the Kings awin prefence in persone, solemnlie sanctified with the exerceis of fasting and humiliation, with a guid number of gentilmen and burgeses, directed

in commiſſion from euerie paroche and brouche thervnto : Befor the quhilk certean of the ſpecialles of theſe ſacrilegius perſones might be callit and compeiring, inquiryit if they war of Chryſt, and of the trew members of his Kirk or nocht. If they answered they war, then let them teſtifie it be heiring of his voice and the voice of his Kirk. If nocht, let be ſclawin tham that Chryſt commands to hald tham as Publicanes and Ethniks.

O then, me thinks I heir ſum crying, Will ye excommunicat tham ? That will breid a grait ſchiſme and vproare ; they are the cheiff that faught for relligion ; yie will ryde with a thine court if yie want tham. Soft, I pray yow, and heir reaſone. I wald aſk tham wither it war the nam or the mater of excommunication that they abhorrit and fearde. Giff it be the mater, ar they ignorant of that quhilk is ſa aft dung in thair heides, to wit, that ipſo facto befor God they ar excommunicat, ſa lang as indurdlie againſt thair conſcience they ly vnder the curs of that execrable ſacrilage ? And as for the effects and inconvenients alleadgit, I aſk onlie if this be that dewtie that God bids ws do, and requyres of ws conforme to our office ? When anie abyds in ſinne wherby God is diſhonorit, the Kirk hurt and ſklanderit, and the perſones ſelfſ indangerit of condemnation, can the paſtors be answerable for the diſcharge of thair dewtie, except they deall with that perſone be all the meanes that God preſcryvit to thair calling, wharof the ſpeciall ar the word and diſcipline ? And if it be our dewtie, what haiſſ we mair to do bot to obey and do it, leaving to God the effects, quhilk ar in his hand alleanerlie ?

And yit to answer by guid appeirance, this mater ſall proceide ſa fearlie and cleirlye, that nan can repung therto, except they will planlie ganſtand God, the Kirk, the King, and all guid reaſone, and ſa doing wilbe ſa weak, that they may be eaſlie overcom. As to thair number, it is na thing in reſpect of the multitude of pure faulles that wants thair ſpirituell fuid, and are oppreſſed in thair teinds, and of the number of guid men that ſean wald for reformation. As for thair feghting for relligion, ſa did ſacrilegius Achan for the inheritance of Canaan, Saull for Iſraell, Joab and the ſonnes of Seruia for the kingdome of Dauid ; bot they war nocht approued of God. It is nocht the feghtar that is commendit and allowit, but he that feghtes rightlie and lawfullie. The praiſe of planting of relligion in this land apperteines to the Lord of Hoſtes alleanerlie, and when euer they hoſt of that, they fall in a dowble and hichar degrie of ſacrilage, arrogating to tham the glorie of God, and that maiſt fallie, nocht being ſa mikle as Gods guid instrument.

For if they reſuſe that quhilk we crane, they declar eidentlie they faught

never for God nor religion, bot for the kirk gear, to disturbe the possessours therof that they might invade the sam; they faught neuer against the Papiests, bot against the Titulars of the Teinds and rents of the Kirk; they sett nocht thamselues to hauld out Jesuistes, bot the suddarts that clamed right to Chrysts cott; they wald nocht rut out the seminarie preists, bot the seid of the Kirk, guid larning, and all religion. Sa that if God, if Chryst, if religion, if minifterie, salbe reclaimers of the Teinds and Kirk gear againe, they fall at an instant becom to tham, Satan, Anti Chryst, Papietrie, and Jesuittes. And now if it salbe the number of sic that fall mak out our number, war it nocht better to be few? or sic courteours to sett out our court, war it nocht better to be courtles?

Wharfor, deir breithring, (said I) to be schort, and conclud my opinion, that it may receane ather your approbation or censure, my exhortation is, that we be cearefull till vnderstand our dewtie, and what command we haiff of God in this point, and weying it rightlie, that we be about cairfullie to put it in practife, leaving to God the cuent and effect, reposing ourselues, what euer fall out, vpon the warrand of his will, and the testimonie of a sound and vpright conscience. Let ws nocht say with the slugart, "Ther is a lyon in the way;" nor for feir of stormie wound or wather leaue af to saw and schear the Lords land. Gif Chryst and his Apostles haid sa done, the Gospell haid neuer bein preatched. And if these noble instruments steired vpe in this last age, even in this countrey, haid been sa terrified, we haid neuer enjoyed this libertie and fruiet therof. Let ws be then incuragit in the strainthe of our almightie God, and in the authoritie of his lie calling; and the mair that sacrilegius auarice carie men away from God and religion, let ws the mair earnestlie seik efter him, and procure the weill and confort of the faulles concered to ws. And without question we salbe terrible to whatsumeuer enemie and contrarie powar, and fall want na guid thing. We fall seid sweitlier and better on a dishe of pottage, nor they on thair kinglie fear, serving an God trewlie, and stryving with our Chryst against the vthankfull ward. It was God, euen our God, wha almost by all meanes begoud the wark meruelouslie, and nales meruelouslie by all meannes hes continued it in despyt of all contrarie craft and powar; and the sam, our guid God in the sam fort will croun and end it. That all praise therof haillelie may be his, to whom be it for euer. Amen.

This doctrine and advys was weill lyked and approuit of all, bot was nocht thought expedient to be practifed at that tyme be the wesdome of the politik and warldlie wyse. And siclyk concerning the bischope, whom they percea-

vit to be fallin alreadie gif he war lettin alean; bot if he war put at, the King wald tak his part, thinking it was for his cause he war put at. Onlie this was concludit, That euerie minister sould haiff a copie of the Book of Discipline and peruse it; and euerie Presbyterie sould cause thair hail members subferyve the sam, and the refusars to be excommunicat, purposing therby to ather cause the Bischope subferyve the sam, or then to be of new excommunicat: Bot God wrought that mater better.

The Bischope being a man that delt deceatfullie with all, and neuer dischargit sa mikle as a ciuill dewtie according to the lawes, reposing vpon the Kings sawour, at last the King was sa faschit with compliments of all sortes of men vpon him, that he was sa often denuncit to the Horn, and sa lang lying registrat therat, and vnderstandiag therwith that he was infamus and euill loued be all men, he was eschamed of him and cust him af; and fordar disposnit his lyffrent to the Duc of Lennox, with the temporalitie of the bischoprik, wherby the miserable bischope fell in extream pouertie, and therwithall in a heauie diseafe of body and mynd. Bot he haid simulat sa often seiknes that nan beleieued him till he was brought till sic necessitie that he was compellit to wrait to Mr Andro, my vncl, mak confession of his offences against God and him, and craue his helpe; wha, but fordar, visited him, and supported him sa, that the space of diuers monethes he leined on his purse. At last he besought him to get him sum collection of the breithring in the Town, and for thair satisfiacion promised to present the pulpit and mak publick confession. Bot whither he seniyit excuses, or that it was sa indeid that God wald nocht permit him, I know nocht, bot he haid neuer that grace to present the pulpit againe. In the end of that wintar he send to the Presbyterie, and maid humble sutt to be relaxed from excommunication; and the breithring, douting wither it was that he felt the dint therof in effect vpon his conscience, or to be a mean to insinuat him in the breithrings pitie, to gett wharby to sustein him, send Mr Andro Moncreiff, of guid memorie, and me, with sum others to try him. We fand him in a miserable esteat, and whowsone he marked me, he plukked af the thing on his head, and cryed, "Forgiff, forgiff, me for Gods seak, guid Mr James, for I haiff offendit, and don wrang to yow manie wayes." I schawing him his fine against Chryst and his Kirk, exhorted him to vnfeiniyt repentance, and therwith comforted him in the mercie of God, and forgaiff him with all my hart. Then proponing to him anent his excommunication, giff he acknawlagit it lawfullie done, and felt the force of it in his conscience, he interrupted me, and cryed pitiously out in these words: "Loufe

me for Chryft feak," dyvers tymes ower and ower. The quhilk when we reported to the breithring, with prayer and thanksgiffing he was relaxit.

1591.—At the Provinciall Assemblie convened in St Andros the 6 of Apryll 1591, Mr Jhone Caldeleuche presented in his name, to the Assemblie, certean Articles of Recantation, wryttin in Latine. The quhilk being red, the Assemblie directs Mr Andro Meluill, (chosine that yeir Rector of the Vniuersitie in the roun of Mr James Wilkie, latlie departed, a guid, godlie, honest man,) Mr Robert Wilkie, David Fergusone, and Mr Nicol Dalglaishe, to the said Mr Patrik Adamfone, bischope, to craue of him, in the name of the Assemblie, a mair cleir and ample recantation, and that in vulgare langage, that all might understand the sam. The said Bischope fendes the sam subscryuit with his awin hand as efter followes :

The Recantation of P. Sant Androfe, direct to the Synod convenit at St And. 6 of Apr. 1591.

BREITHRING, being troublet with seiknes, that I might giff confession of that doctrine wherin I hope that God fall call me, and that at his pleasour, I aught depart in an vnite of Christian fathie, I thought guid to vtter the faming to your Worships, and lykwyse to craue your godlie Worshhips assistance, nocht for the restitution of anie warldlie pompe or preeminence, quhilk I lytle respect, as to remoue from me the sklanders quhilk ar resait in this countrie concerning the varietie of doctrin, specialie vpon my part, wherin I protest befor God, that I haiff onlie a single respect to his glorie, and be his grace I fall abyde herin vnto my lyves end.

Firft, I confes the trew doctrine and Chrifitan religion to be teached and rightlie annuncit within this realme, and detests all papistrie and superstition, lyk as, blessed be God, I haiff detested the sam in my hart the space of threttie yeirs, sen it pleased God to giff me the knowlage of the treuthe, wharin I haiff walkit vprightlie, alfweill heir as in vther Countries, as the Lord beares me record, vnto thir last dayes, wherin, partlie for ambition and vean glorie to be preferit to my breithring, and partlie for couetousnes, I haiff possesseit greidelie the pelf of the Kirk, I did vndertak this office of Bischoprik, wherwith iustlie the sincerest professours of the Word hes fund fault, and hes condemnit the faming as impertinent to the office of a sinceir pastor of Gods Word. And albeit men wald cullor the faming and imperfectiones therof be diuers clokes, yit the sam can nocht be concilit from the spirituall eis of the fathfull, nather yit can the men of God, when they ar put to thair conscience dissemble the sam.

Nixt, I confes I was in an eroneus opinion, that I beleiuut the government of the Kirk to be lyk the Kingdomes of the erthe, plean contrar to the commandiment of our Maister Chryft, and the monatche wherwith the Kirk is governit, nocht to be onlie in the persone of our Sauour Chryft (as it is,) bot in the Ministers wha ar na thing but vassalles, and vnder him in an æquallitie amangs thamfelues.

Thirddie, That I maried the Erle of Huntlie contrar to the Kirks command without the confession of his fathie, and profession of the sinceir doctrine of the Word, I repent and craues God pardone.

That I traucelit, bathe be reasoning and vtherwayes, to subiect the Kirkmen vnto the Kings or-

dinance in things that apertaines to ecclesiastik maters, and things of conscience, I ask God mercie, wharvpon grait enormities hes fallen furthe in this Countrey.

That I beliened and sa teachit, the Presbyteries to be a foolishhe invention, and wauld haiff it sa esteimed of all men, quhilk is an ordinance of Chryst, I crane God mercie.

Fordar, I submit myselff to the mercie of God and the iudgment of the Assemblie, nocht misfuring my offences be my awin selff, nor infirmities of my awin ingyne, bot to the guid iudgment of the Kirk, to the quhilk alwayes I submit myselff, and besekis yow to mak intercession to God for me, and to the Kings Maiestie, that I may haiff sum moyen to lue, and consume the rest of this my wretched tyme, for whafe cause and fawour I committed all thir errors, and God hes iustlie recompensed me in his iudgments.

And wharas I am burdenit to haiff bein the settar furthe of the buik called the Kings Declaration, wherin the hail ordour of the Kirk is condemnit and tradueit, I protest befor God that I was sa commandit to wait be the Chancellor for the tyme, bot cheiflie be the Secretar, wha himselff pennit the seccond Act of Parliament concerning the powar and authoritie of Judicature to be absolutie in the Kings powar, and that it sould nocht be leifome to anie subiect to reclame from the saming vnder the penaltie of the Actes, quhilk I suppose was treason.

Item, Whar it is alleagit that I sould haiff condemnit the doctrine announced and teached be the Ministers of Edinbruche, to haiff allowit onlie concerning obedience to the Prince my doctrine, I confes and protestes befor God, that I neuer vnderstud nor knew anie thing bot sinceritie and vprightnes in the doctrine of the ministers of Edinbruche in that poinct nor na vther.

Fordar, I confes that I was author of the Act discharging the Ministers stipends, that did nocht subserve the Actes of Parliament; wherwith God hes iustlie recompensed myselff.

The premisses and diuers vther poincts contained in the Buik of the Assemblie war dyted be Mr Patrik Adamfone, and wrytten at his command be his fervant Mr Samuel Cunninghame, and subservyt with his awin hand, befor thir witnes, directed to him from the Synodall, becaufe of his inabilityie of body till repear to the Assemblie, James Monipennie, fear of Pitmillie, Andro Wod of Streawithie, David Murray, portionar of Ardet, Mr David Russell, bailie of St Andros, Mr Wilyeam Murray, Minister at Dyfart, with vthers diuers.

This man haid manie grait giftes, bot speciale excellit in the toung and pen; and yit for abbusing of the sam against Chryst, all vse of bathe the ane and vther was takin from him, when he was in graitteft miserie and haid maist neid of thaim. In the latter end of his lyff his neireft frinds was na confort to him, and his supposed graitteft enemies, to whom indeid he offerit graitteft occasion of enmitie, was his onlie frinds, and ceased nocht to recompence guid for euill, namlie my vncle Mr Andro, but fand finall takings of anie spiritual confort in him, quhilk specialie he wald haiff wisit to haiff sein at his end.

Thus God delyverit his Kirk of a maist dangerus enemy, wha, if he haid bein endowit bot withe a comoun ciuill piece of honestie in his delling and

conuerfation, he haid ma meanes to haiff wrought mifcheiff in a Kirk or Coun-trey nor anie I haiff knawin or hard of in our Yland.

Mr David Blak, a man mightie in doctrine and of fingular fidelitie and dili-gence in the minifterie, haid be the cairfull procurment of my vnclē at the Generall Affembly, bein apointed Minifter of St Andros, Mr Robert Wilkie taking him to a part therof within the Collage of St Lenords, as maift aggree-able with his naturall and giftes. He attendit maift charitable vpon the Bi-fchope, furnefing him confort bathe for bodie and faull, to whom the bifchope promiffit diners dayes to com to the pulpit, and fuppleing his roun to mak publict confeffion ; bot fo often was Mr David difappointed and maid to occu-pie his awin roun with the les preparation. He crauit of his Wyff, and tham that wated on him, that in anie ceas he fould be aduertifed of the tyme when they faw him weakeft, for Mr David wald haiff fellon fean fein fun comfort-able mark of Gods Spreit working with him ; bot being warnit, came and fand him as he leivit fenfles of spirituall fanctification fa to die, therfor comend-ing him to the mercie and guid pleafour of God with a heaue hart departed.

That yeir alfo Boduell loft the Kings fauour, the quhilk being exceffiuellie indulgent towards him diners yeirs, turned at laft in implacable hatred. He maid manie attempts for furpryng of the Kings persone, quhilk was the caufe of manie pitifull executiones, wharof a number I faw with my eis, as tragicall fpectacles in the theater of this miferie of mans lyff. But things done be forme of Iuftice haid with tham ioyned fun comfortable confideration, but the murdour done of the Erle of Murray at Dinnibirfall be the Erle of Hountlie on fear day light, the King huiing on it with forthought, fellon hamfukin and treafone vnder tryft, maift crewalie with fyre and fworde, yit mightelie cryes and importunes the ear of the righteys inquyrrar and revengar of bloode.

1592.—The aw of Bodualls remeaning alwayes within the Countrey, and often tymes hard about the Court, togidder with the horreur of the deid of Din-nibirfall, quhilk the vnburied corps lyand in the Kirk of Leithe, maid to be nocht onlie vnburied amangs the peiple, but be comoun rymes and fangs keipit in recent deteftation, alfinikle as the publict threatning of Gods iudg-ments therupon from pulpites, obtained (at the Parliament hauldin at Edin-bruche in the monethe of Junie 1592, for better expeding of the forfaultrie of Boduall), by our expectation that quhilk haid coft ws mikle pean in vean monie yeirs befor, to wit, the Ratification of the libertie of the trew Kirk,—of

Generall and Synodall Assemblies,—of Presbyteries,—of Discipline; the tenor wharof, because it is the speciall evident of our discipline amangs ciuill men, and for that it cost me a piece of peanes, I could nocht bot heir inregistrat.

The Ratification of the Libertie of the trew Kirk; of Generall, Synodall Assemblies, Presbyteries and Discipline; and Lawes in the contrar abrogat: Parl. Junie, 1592.

OUR Soneraine Lord and Estaites of this present Parliament, following the louable and gude exemple of thair predeceffours, hes ratified and approued, and be the tenour of this present Act ratifies and approues all liberties, priuileges, immunities and freidomes whatfumeuer giuen and granted be his Hienes, his Regents in his name, or anie of his predeceffours, to the trew and halie Kirk, presentlie established within this Realme, and declared in the first Act of his Hienes parliament the twentie day of October, in the yeir of God, a thowfand fyve houndreth threecore nyntein yeirs; and all and whatfumeuer Actes of Parliament and statutes maid of befor be his Hienes and his Regents, anent the libertie and freidome of the said Kirk: And specialie the first Act of Parliament haldin at Edinbruche the twentie four day of October, the yeir of God, a thowfand fyve hounder fourcore ane yeirs, with the haill particular Actes there mentioned, quhilk salbe als sufficient as gif the sam war heire expresse; and all vther Acts of Parliament maid senfene in fawour of the trew Kirk: And siclike ratifies and approues the Generall Assemblies appointed be the said Kirk, and declares that it salbe lawfull to the Kirk and Ministers, euerie yeir at the least and after pro re nata, as occasion and necessitie shall requyre, to hald and keipe Generall Assemblies; providing that the Kings Maiestie or his Commissionars with them to be appointed be his Hienes be present at ilk Generall Assemblies, befor the dissolving thereof, nominat and apoint, tyme and place, when and where the next Generall Assembly salbe haldin; and in case nather his Maiestie nor his said Commissionars beis present for the tyme in that town where the said Generall Assembly beis haldin, then and in that case it salbe leifum to the said Generall Assembly be themselves to nominat and appoint tyme and place, where the next Generall Assembly of the Kirk salbe keipit and halden, as they haue bein in vse to do thir tymes bypast. And als ratifies and approues the Synodall or Provinciall assemblies to be haldin be the said Kirk and ministers twyfe ilk yeir as they haue bein and ar presentlie in vse to do within euerie province of this Realme.

And als ratifies and approues the Presbyteries and particular Sessions appointed be the said Kirk, with the haill iurisdiction and discipline of the sam Kirk aggregit vpon be his Maiestie in conference haid be his Hienes with certean of the ministers conueined to that effect: Of the quhilk articles the tenor followes.—Maters to be intreated in Provinciall Assemblies: Thir assemblies are constitut for weglitie maters, necessar to be intreated be mutual consent and assistance of breithring within the province as neid requyres. Thir assemblies hes powar to handle, ordour, and redres all things omitted or done amifs in the particular Assemblies. It hes powar to depose the office bearers of that prouince, for gude and iust cause deserving deprivation: And generalie thir assemblies hes the haill powar of the particular Elderfchipes wharof they ar collected.—Maters to be intreated in the Presbyteries: The powar of the Presbyteries is to giue diligent laboures in the boundes comitted to ther charge; that the kirks be keipit in gude ordour; till inquire diligentlie of nauchtie and vngodlie persones; and to trauell to bring tham in the way again be admonition or threatning of Gods iudgments, or be correction. It apertienes to the Elderfchipe to tak heide that the Word of God be purlie pretched within their bounds; the sacraments rightlie ministered;

the discipline interteined, and ecclesiasticall gudes vncorruptlie distributed. It belanges to this kynd of assenblyes to cause the ordinances maid be the Assenblyes Provinciales, Nationales and Generall, to be kept and put in execution; to mak constitutions quhilk concernes *τοπικων* in the Kirk for decent ordour in the particular kirk whar they govern, prouyding that they alter na rewles maid be the Provinciaill or Generall Assenblyes; and that they mak the Provinciaill assenblyes forsaide priue of the rewles that they fall mak: And to abolishe constitutions tending to the hurt of the sam. It hes powar till excommunicat the obstinat, formall proces being led, and dew interuall of tymes obserued. Anent particular kirks, gif they be lauchfullie reuled be sufficient ministerie and session, they haue powar and iurisdiction in thair awin congregations in maters ecclesiasticall. And decernes and declares the saids Assenblyes, Presbyteries and Sessiones, Jurisdiction and Discipline therof foresaid to be in all tymes coming maist iust, gude and godlie in the self, nochtwithstanding of whatsumeuer statutes, actes, canon, cinill or municipall Lawes maid in the contrare: To the quhilk, and euerie an of tham, thir presentes fall nocht expres derogation. And because there ar diuers Actes of Parliament maid in fauour of the Papisiticall kirk, tending to the preiudice of the libertie of the trew Kirk of God presentlie professit within this Realme, iurisdiction and discipline therof, quhilk standes yit in the buikes of the Actes of Parliament, nocht abrogated nor annulled, therfor his Hienes and Esteates soifsaids hes abrogated, cassed and annulled, and be the tenor heirof abrogates, casses and annules, all actes of parliament maid be his Hienes predecessours or annie of tham, for mcantenance of superstition and ydolatrie, with all and whatsumeuer actes, lawes and statutes maid at anie tyme befor the day and daie heirof against the libertie of the trew Kirk, iurisdiction and discipline therof as the saming is vsed and exerceised within this realme.

And in speciall that part of the Act of parliament, halden at Stirling the fourt of Nouember, the yeir 1443, commanding obedience to be giffen to Eugenius, the Pape for the tyme; the Act maid be King James the Thrid, in his parliament, baldin at Edinbruche the 24 Februar 1480, and all vther Actes, wharby the Papes authoritie is establisht: The Act of King James the Thrid, in his parliament, baldin at Edinbruche, 20 Nouember 1469, anent the Satterdey and vther vigilles to be halie dayes from euen-fang to euen-fang.

Item, that part of the Act maid be the Quein Regent, in the parl. baldin at Edinbruche, 1 Februar 1551, giuing speciall licence for halding of Peace and Zuill.

Item, the Kings Maiestie and Esteates forsaids declares, that the 129 Act of the parliament baldin at Edinbruche the 22d day of May, the yeir of God a thousand fyve houndreth fourscore four yeirs fall na wayes be preiudiciall, nor derogat anie thing to the priuilege that God hes giffen to the spiritual office bearers concerning heads of Religion, maters of heresie, excommunication, collation or deprivation of Ministers, or anie siclyk essentiall censers, specialie groundit, and haifand warrant of the Word of God. Item, our Soveran Lord and Estaites of Parliament forsaids abrogattes, casses and annules the Act of the sam Parliament, baldin at Edinbruche the said yeir 1584, granting Commissiones to Bischopes and vthers, Judges constitut in ecclesiasticall causes, to receaue his Hienes presentationnes to benefices, to giue collation therupon, and to put ordour in all causes ecclesiasticall; quhilk his Maiestie and Estaites forsaids declares to be expyred in the self, and to be null in tyme coming, and of nan auail, force, nor effect; and therfor ordeanes all presentationes to benefices to be direct to the particular presbyteries in all tyme coming, with full powar to giue collationes therupon; and to put ordour to all maters and causes ecclesiasticall within their bounds, according to the discipline of the Kirk: Provyding the forsaide Presbyteries be bund and aftricted to receaue and admit whatsumeuer qualified Minister presented be his Maiestie or laik patrones.

This Act is maift remarkable, for the paffing therof was flatlie denyed till it was extract, and being extract and fund to haiff bein published and giffen out with the reft, it was mikle rowed and detefted in anno 1596. And in deid the Kirk is addettit to Mr Jhone Mettellan, Chancellar for the tyme, for the fam, wha inducit the King to pas it at that tyme, for what refpect I leaue it to God, wha workes for the confort of his Kirk be all kynd of instruments, to whom therfor be all praife and thanks for euer.

Ther was that yeir, in the monethe of Nouember, a Convention keipit at Edinbruche of a number of breithren, conveined from diuers partes of the countrey, to forefie and prevent the dangers imminent to the relligioun and profeffours therof. The quhilk I mention and fett down of purpofe, to fchaw the custom of our Kirk, louable and profitablie obferuit heirtfore in tyme of neid and danger, quhilk, to the grait perrell of the Kirk, is now refranit and difchargit.

At Edinbruche, the 15, 16, 17, 18 and 20 dayes of Nouember, in the yeir 1592.

THE quhilk dayes the breithring, conveined from diuers partes of the countrey, to forefie and prevent the dangers imminent to the relligion and profeffours therof, efter incalling of the name of God, haiffing communicated mutuallie thair intelligences, hes fund the enemies of the treuthe within this countrey verie diligentie laboring for fubuerfion of the religion, and fudrie cewall and dangerus plottes concludit and intendit to be execut with all poffible diligence, vnles the Lord, of his mercie, difappointed thair interpryse. For remead wharof it is concludit, that ther be a Generall Fast in all the Kirks of this countrey the 17 and 24 dayes of December nixt, that be trew humiliation and vnfeinyed repentance, the feirfull iudgments of God that hingethe ower this land may be prevented.

The Cauffes of the Generall Fast.

1. The practifes of the enemies without and within this countrey, intending till execut the blodie decree of the Counfall of Trent againft all that trewlie profes the religioun of Chryft, to the vtter fubuerfion therof and of the Kings eftat and perfone, whafe ftanding and decey thay acknawlege to be ioyned with the ftanding and decey of Relligion.

2. A miferable defolation of the graittest part of the countrey, periffing in ignorance throw leak of paftors and fufficient moyen to intertean the Word of God amangs tham, with a cearlefnes of the Magiftrats to remead thir miferies.

3. A feirfull defection of a grait number of all eftates in this land to Papiftrie and Atheifme, fpecialie of the nobilitie, throw the reforting and trafecting of Jefuites, Seminarie Preifts and vther Papifts, without execution of anie Law againft thame.

4. The generall difordour of the hail eftat of the Comoun Wealthe, overflowing with all kynd of impietie, as contempt of the Word, blafphemie of the name of God, contempt of the Magiftrat, treffon, innocent blood fchede, adulteries, witchcrafts and fic vther abominable crymes.

This causes to be enlargit and eiked be the discretion of euerie brother, according as he fall haiff fure knowlage and sence of the premisses.

Item, it is ordeanit that euerie presbyterie trauell within their awin bounds till inform the specialles and best affected gentilmen among tham of the practife of the enemies, and to moue tham to be vpon their gard, and in readines vpon aduertisment for defence of Relligion and professours therof, and resisting of theemie; and to tak vpe and compose all feiddes, namlie among tham that ar trew professours, or at the least assurances, whar full aggriment can nocht be presentlie procured, and to refaue their subscriptions vnto the general band, at leift whar it falbe thought requisit, at the discretion of euerilk Presbyterie. And because the Presbyteries vnderwrytten, for diuers considerations, craues the assistance of sum vther breithring, the breithring heir conveined hes apointed Mr Robert Pont to concure with the Presbyterie of Aberdein for the effect aboue wreitten; Mr Robert Rollok with the Presbyterie of Dalkethe, and Mr Robert Bruce and Dauid Lindsay with the Presbyteries of the Waft for vptaking of the deadlie feiddes betwix the Maister of Eglintoun and the Erle of Glencarn, the Lardes of Garlies and Blakwhean, &c. And to this effect, that they obtain his Maiesties Commission, and procure his Maiesties Commissioners may be direct with thame; and they till attend on this as thair lesar will sene. And in the mean tyme, that his Maiesties Letters be obtained to moue the parties till assure, and the Presbyteries to trauell sa far as they may be thair awin labours.

Item, that the breither acquent thamselues with the histories of the crewaltie of the confederates of the Councell of Trent, practeised against the faithfull in vther countreyes, and inform thair congregations thair of, as lykwayes of the lyk crewelties against thamselues, gif they preuenl in thair wicked attempts. And in respect of the subtiltie and secreit craft of the aduersars, wha now sa deiplic hes lerned to dissemble thair proceedings, that speciall fute be maid to God in our publict prayers, that the plats and hid practifes of the enemies may be discouered, brought to light and disapointed.

Item, It is ordeanit that ther be an ordinarie counsell of the breithring vnderwrytten, viz. Maisters Robert Bruce, Dauid Lindsay, Robert Pont, Jhone Dauidfone, Walter Balcanquall, James Balfour, Patrik Galloway, Jhone Dunkefone, wha fall convein ordinarie euerie ouk ans, and offer, as occasion fall craue, to consult vpon sic aduertisment as falbe maid to them from diuers partes of the countrey or vtherwayes, and providere in omnibus ne quid ecclesia detrimenti capiat. And for the better execution of thair conclusionnes, it is ordeanit that ther be ane ordinarie Agent to attend in Edinbruche vpon tham, viz. Mr James Carmichael, till the next Assemblie Generall, whase office fall consist in the poinctis following:—

Imprimis, He fall trauell diligentlie be all meanes to be informed of the practifes of Papists, as be merchants and passingers coming from vther countreyes, and all sic as from anie part of this countrey reforts to Edinbruche. For the quhilk cause also, the Ministers in euerie part ar comandit to mak earfull aduertisment of all kynd of practifes against the religiou of all Papists, Jesuites and reseatters of tham within thair bounds, and all vther weghtie enormities that fall fall out and com to thair knowlage, and that in forme as efter followes:—

Mr Andro Cramby and Mr George Mouro for Ros; Mr Thomas Howifone for Inuernes, and Jhone Forstar for Forreffe, fall send thair aduertisments to Mr Alexander Dowglas, Minister of Elgean.

Mr Alexander Dowglas for Elgean fall send to Mr Piter Blakburn, Minister of Aberdein. Mr George Hay for Banff, Mr James Duff and Mr Gilbert Gardin for Strathbogy, Mr Jhone Strathanthfone for Mar, Mr George Patcrfone for Garioch, and Mr Douncan Dauidfone for Dear, fall send

to Mr David Cunningham, Minister at Aberdein. Mr Peter Blakburn and Mr David Cunningham fall send their aduertifments to Montrose. Mr Andro Mila for Mernes, Jhone Dury for Breachin, Mr Arthur Fithie for Arbrothe, Mr James Nicollone for Meigle, fall send to Wilyeam Chrystifone, Minister of Dondie. Wilyeam Chrystifone fall send to Mr Adam Mitchell, Minister at Cowpar, and Mr Adam to Mr Thomas Biggar, Minister at Kingorn, and Mr Thomas to Mr Walter, Minister at Edinbruche.

Mr Wilyeam Glas for Dalkeid fall send to Mr Jhone Malcolme at Perth; Mr Jhone Malcolme to Mr Walter at Edinbruche. Mr Wilyeam Stirling for Dumblean, Mr Patrik Simfone for Stirling, Mr Jhone Spotsfode for Linlithgow, Mr Adam Jhonstoun for Dalkethe, James Gifone for Hadintoun, Mr Robert Habroun for Dumbar, Mr Archbald Dowglas for Peaples, Jhone Clapperton for Hutton, Mr Wilyeam Meffan for Dunfe, Mr Jhone Knox for Melrose, Mr Andro Clayhill for Jedbrouche, Mr Hew Fonnartoun for Drumfreife, Mr David Blythe for Kirkcoubrie, Mr James Davidfone for Wigton, Mr Andro Hay for Glasgw, Mr Robert Darrouche for Hamilton, Mr Robert Lindsay for Lannerik, David Fergusone for Dumfermling; all thir fall send their aduertifments directlie to Mr Walter Balcanquall in Edinbruche.

Jhone Porterfeild for Aire, Mr Robert Wilkie for Irwing, Mr Jhone Rose for Dumbarton, Mr Andro Knox for Paisley, fall send to Mr Andro Hay in Glasgw, and he to Mr Walter in Edinbruche.

Mr Andro Meluill for St Andros, Mr Thomas Bowchanan for Cowpar, fall send to Mr Thomas Biggar, Minister at Kingorn, and he to the said Mr Walter; and last, Mr David Spense for Kirkady to the sam Mr Walter. Prouyding that if anie of the aboue wrettin breithring haiff the commoditie of a trustie bearer vtherwayes, or if the mater be of sic weght that it will nocht suffer delay, in that case they fall send to Edinbruche to the said Mr Walter immediatlie. And to the end that the forsaid breithring may haiff the mair sure intelligence, it is ordeauit that euerie brother within the Presbyterie fall giff tham sure information at all occasionnes neidfull.

Secondlie, Efter the said agent fall receave thir intelligences and aduertifments, he fall at the first meitting communicat tham to the conceill of the breithring; and if the mater requyre last, the Agent fall convein the Councell for that effect; and being found be tham to requyre fordar advyce of vther breithring, the said Agent fall convocat them be his Lettres, according as he fall receave direction fra the Councell.

Thridlie, Whatsoeuer fall happen to be concludit be the Councall of the breithring to be futed at his Maiestie, Counfall, Session, Proveit and Balyies of Burrowes, Convention of Esteates, Burrowes or Barrones, or vthers whatsumeuer, the said Agent fall attend fatfullie and diligentlie for executing thair of, and report his diligence to the Councell.

The said Agent fall seik out and extract all Letteres, Acts, and Decreits anent the caus committed to him, and vse and direct tham as they aught to be, and to communicat tham, togidder with the conclusiounes of the Conceill, to sic Presbyteries and partes of the countrey as the Conceill fall direct, according to the forme, and be the persones aboue wrytten, ordine retrogrado.

The said Agent fall wryt the Memoirs of the Kirks proceedings and dealling with the Prince, Councall and Esteates of this realme, fra tyme to tyme sen the Reformation of Relligion, to be a monument to the posteritie. And for that effect it is ordeanit, that from all Presbyteries, frolles, wryttes and anie pices that ar in the haldin of anie breither, salbe directed to Mr Walter Balcanquall to be delyuerit to him. And lykwyse all proceedings and deallings, quhilk the Kirk fall haiff with the King, to be noted be him heirefter, &c.

Item, It is ordeanit, that thair be a comoun purs for furneing of necessarie expences for the affaires forsaids, without the quhilk they can nocht tak effect. And that for the present, Mr Robert Bruce, with sic as he thinks guid to adioyne to him, fall mein the want of their comoun expences in sa dangerous a tyme to sic men of all esteates as he knaves to be weil affected, that be thair liberalitie this want may be supplied, vntill sum guid ordinarie mean be fund out for that effect. And that the sommes collected be put in a box, wharof thair salbe twa or thrie keyes in the hands of twa or thrie breithring of the Councall, wha fall deburs therof as the said Councall fall command thame.

Item, It is ordeanit, that the said Counfall fall trauell erneslie with his Maiestie and Counfall, that the Articles following may be granted:—

That his Maiestie, be publict proclamation, mak his guid affection toward the Relligion and professours therof knawin to his haill subiects, and promise to meantein and defend it against all enemies without and within, to the vttermaist of his powar; and that he accompt all the enemies therof to be enemies of his esteat and persone, and of this Comounwealth; charging heirfor his haill subiects to ioyne thamselues in a vnitie and professioun of the trew religion professed within this cuntry, and subscriue the generall band for the meaintenance therof against whatsoeuer enemies, quhilk salbe presented to tham be the Ministrie.

That a Commission be granted till a certean of the best affected noble men, barrones and gentlemen and magistrats within borrowes, that is to say, to the Provest and bailyes of euerie broughe within their towns and liberties therof; Robert, Erle of Orkney, James, Lord Zetland, Michall Balfour of Mountbanie, for Orkney, &c. to execut all Acts of Parliament and Counfall against whatsumeuer Jesuites, Seminarie Preists, excommunicat and trafecting Papists and thair reseaters, and to cause mak Wapinschawings, and convein the cuntry in armes, at all occasions neidfull for defence of the trew religion, and resisting of the enemies therof.

That a sufficient number of the wyfest of the noble men, barrones and best affected to religion, his Maiesties esteat and standing, and the weil of this Commoun welthe, be appointed vpon the Secret Counfall, and mak thair residence in Edinbruche this wintar, and fordar, ay whill the conspiracies, plattes and attempts of the enemies of religion within this cuntry be disapointed and repressed.

That all Papists and practeisars against the Relligion be remoued from his Maiesties companie, and debarrid from all publict charge, Commission, Lieutenandrie or publict office.

That all Skippons and Maisters of shippes fall present to the Magistrat and Counfall of the place whar they fall arryue, all passengers, merchants and vthers that fall com with tham in their shippes, wha fall giff thair consciencie and aithe of all persones and packets of letters or buiks whatsumeuer, quhilk they haiff receavit at anie port sen thair departour, to be delyverit to anie persone or persones within this cuntry or without. And giff thay haiff sett on land at anie part anie persone or persones, or delyverit packets or buiks, coffars or kists to anie whatsoeuer, vnder pean of confiscation of shippes, guds and gear.

That a Commission be giffen to the persones vnderwryttin, viz. _____, to sett down a constant form of prouision of Ministers stipends at euerie congregation within this cuntry; and that to be ratefied in Secret Counfall, Session and Chacker to haiff the straithe of a Law quhill Parliament, and then to be ratefied be the haill Esteats.

Last, It is ordeanit that ther be a Generall Assemblie at Edinbruche the nynt of Januar nixto-com, in cais the Parliament hald; and gif the Parliament be continowed, that the Presbyterie of

Edinbruche giff aduertisment therof to the breithier of all Presbyteries, that they mak na waft trauell.

And thir things deuyfit be my vncle Mr Andro with the rest of the breithring, Mr James Nicolfone and I war ordeanit to pen and fett in ordour.

Betwix this Convention and the Generall Assemblie following apointed, the Lord euer watchfull over his Kirk, detected a strange conspiracie of certean of our nobles in maner following. A certean young gentilman, Mr George Car be nam, was attending on a shipe at the Waft sie, whar his priuie conuersation being espyed and his speitches taken heid to, it was perceavit him to be a papist passing to Spean; and first graitlie suspected, and thereafter certeanlie kuawin be sum of his familiars that he was a trafectar directed with commissioun in word and wryt to the King of Spean be sum Scotis noble men. Of this Mr Andro Knox, minister at Pasley, being certeanlie informed, accompanied with sum of his frinds, went aborde on the sheppe, sche being readie to mak seale, and apprehends the said Mr George, and cerfing his coffers, finds diuers letters and blankes, directed from George, Erle of Hountlie, Frances, Erle of Arroll, and Wilyeam, Erle of Angus, subscryvit with thair hands, wryttin, sum in Latin and sum in Frenche, togidder with thair cachets, signets, &c.* He being thus apprehendit is brought with diligence to the King, and put in pressone. Vpon the quhilk also the said Erle of Angus is put in the Castell of Edinbruche, and a most frequent Generall Assemblie, convenit at Edinbruche of a grait number of Barrones from all the partes of the Realme, besought the King to tak ordour with these vnmaturall subiects, betrayers of ther countrey to the crewall Spainyard. With the quhilk the King tuk nocht weill at the first, quarreling the barones for thair conveining in sic number at the Ministers warning without his calling for and licence. To the quhilk they answerit freilie, that it was na tyme to attend on warnings when thair religion, priuce, countrey, thair lyves, lands, and all was brought in ieopard be sic treasonable delling. Therfor the King satteling, aggregait thair cryme verie hilie, and said it was of the nature of the things that was abon him, and withe the quhilk he could nocht dispense, and therfor promisit to tak tryell therin with diligence, and put ordour therto with all severitie to thair contentment. Neuertheles the Erle of Angus eschaped out of the Castle of Edinbruche. The rest wer oversein, quhilk wrought a grait

* Vide, the Discouerie, &c. and examination of Mr George Car and David Grame of Fentrie, publikt in print at the executioun of the said David.

fuspition and miscontentment in the harts of all the guid fubiects of the land towards the King.*

In that Simmer the Deuill steired vpe a maift dangerus vproar and tumult of the peiple of St Andros against my vnclie Mr Andro, to the extream perrell of his lyff, if God haid nocht bein his protection and delyverance. The wicked, malitius misfrewlars of that Town, of whom I mentioned befor in the trouble of the honest men therof, hated Mr Andro, becaufe he could nocht bear with thair vngodlie and vniust delling, and at thair drinking, incenfit the rascals be fals information against Mr Andro and his Collage, making tham to think that he and his Collage fought the wrak and trouble of the Town; sa that the harme of thair drink began to rift out crewall thretnings against the Collage and Mr Andro. They being thus prepeared, the Deuill deuyses tham an appeirance of iust occasion to fall to wark. Ther war a certean of Students in Theologie, wha weireing to go out of the Collage to thair exerceise of bodie and gham, caufit big a pear of buttes in the Collage garding, ioyning to a wynd and passage of the town. Wharat a certean of tham shoottin a efter noone, amangs the rest was Mr Jhone Caldcleuche, then an of the Maisters of Theologie, bot skarse yit a schollar in Archerie, wha missing the butt and a number of thak houffes beyonde, shoottes his arrow down the hie passage of the wynd, quhilk lightes vpon a auld honest man, a matman of the town, and hurts him in the crag. This coming to the eares of the forsaide malitius and seditius, they concitat the multitud and popular crafts and rascall, be thair words and found of the comoun bell; wha setting vpon the Collage, braks vpe the yet therof, and with grait violence vubefets the priucipall chalmer, dinging at the forstare therof with grait gestes, crying for fyre, &c. Bot the Lord assisting his servant with wescdome and courage, maid him to keipe his chalmer stontlie, and dell with fiun of tham fearlie, whom he knew to be abbusit, and with vthers scharplie, whom he knew to be malitius abbusars of the peiple. Be the tranelles of Mr David Blak now entred to his ministerie, and Mr Robert Wilkie, primarius of St Leonard with vther maisters and schollars of the Vniuersitie, efter lang vexation and mikle adoe, the peiples insurrection was sattelit.

The King, be the Cancellars Connfall and moyen, was graitlie offendit with this, and calling the Magiftrats and certean of the ring-laders, ordeanit tham

* Then did I first put in print sum of my poesie; to wit, the Description of the Spainyarts Naturall, out of Julius Scaliger, with sum Exhortationes for warning of Kirk and Countrey.

to be tryed in particular be the barones and gentilmen of the countrey about St Andros. Bot be that ocaasion getting graitter bands and mair streat abone the heids of the town for slaying of the lyk in tyme coming. Seing God haid keipit bathe the honest man that was schot, and the Collage from grait hurt, Mr Andro overpassit and forgaisit byganes, vpon a humble submission and band of preventing and absteyning from sic fasones in tyme to come.

1593.—This yeir 1593 in the monethe of August, the 28 day, being Tyfday, efter fyve years cessing, my wyff brought furthe a danchar, quhilk I named Margret. Sehe never leuche in this lyff, bot within sax or sevin moneths died; the onlie corps that past out of my hous these disson of yeirs. Of the quhilk visitation I thank God I gat a softned hart and grait confort quhilk I can nocht omit vnrememberit to his praise. For the quhilk I wrot this Epitaphe:—

Sen all mon enter into preffon strang
Of erdlie fleche, and ther remean a space,
They ar, but dout, maist happie all amang
Wha schortest tym remeanes in sic a place.
Lo! this hes bein my luk and happie cease,
Aboue sax moneths nocht to ly opprest
Withe erdlie bands, when God of his gud grace
Has tean me ham to his æternall rest.
Sen Chryst hes then receau'd me in his glore,
Deir mother, cease, lament for me no more.

In the monethe of September 1593, the Provinciall Assemblie convenit at St Andros, wharin the Lords watchmen of the schyr of Fyff, being informit of the bisshnes and dangerus delling of the papist Erles and Lords, throw impunitie and oversight of the Prince, began to wey the mater grauelie and efter guid and throuche adnyfment, condiscendit all in on voice to pronounce the sentence of excommunication vpon certean of the cheiff of tham. The quhilk was done be my mouthe, Moderator for the tyme, and the quhilk God sa bleffed that the haill Kirk of Scotland approuit the sam, and the quhilk the Lord maid to be a speciall mean of preventing extreame danger of wrak of the Kirk and Comoun weill of Scotland, and bringing of the enemies to for-faultrie and exyll. The names of the excommunicat was Wilyeam, Erle of Angus, George, Erle of Hountlie, Francis, Erle of Arroll, Jhone, Lord Home, S^r Patrik Gordoun of Achindown, and S^r James Chisholme, Knights. This our Synod communicat with diligence to all the provinces of the Land, and

crauit a meiting of Commiſſionars from thame to be kept at Edinbruche in October following, for proſecuting of the mater.

That Convention at Edinbruche was frequentlie kept bathe be miniſters and barones, wherin it was thought guid that Commiſſionars therfra batlie of the miniſtrie and gentilmen and burgeſſes ſould be direct to the King, craving ordour taking with theſe excommunicat papift Lords; namlie it was verie greiws to the breithring to heir that the ſaids excommunicat Lords haid re-pearit to his Maieſtie and ſpokin him at Faley, euen immediatlie befor the meiting of the Kirk. This was gevin in Commiſſion to be regratit. The King at this tyme was in Jedbruche, and the mater ſuffered nochit delay, for theſe papift Lords was making grait preparation of armes, and amaſſing their frinds to repear to the King and ceaſe about his perſone. Therfor it beloued me, (all vther refuſing except Mr Patrik Galloway, the Kings ordinar miniſter, wha was to go thither,) to tak iorney to Jedwart, accompanied with twa barrones, the Lards of Merchiftoun and Caderwoode, and twa burgeſſes of Edinbruche; whar finding the King, war bot bauchlie lukit vpon. Our aſſembly of Fyff was bitterlie inveyit againſt, namlie my vncl Mr Andro and Mr David Blak. I anſwerit for all, as it pleaſit God to giſſ, and efter the Kings coler appeaſit, we diſchargit our Commiſſion in maiſt humble and ſectfull manner. The King againe was crabit at the Convention of Edinbruche, namlie at the barrones and burgeſſes, wha ſtude honeſtly be it, ſaying it was in trew and vpright hartes, with all dewtie and reuerence to his Maieſtie for preventing of imminent euill and danger to his Stat, Relligion, and Countrey. Sa that night delynering our petitiones in wryt, betymes on the morn, we gat our anſwers in wrait fear aneuche, and returned on the thride day to the breithring. Ane of the ſpeciall anſwers was, That the King ſould hauld a Convention at Lithgow ſoone efter his retourn from the Southe, whar he ſould tak ordour with all theſe maters.

Bot the breithring, certeanlie informit that the papift Erls was conveining all their frinds of purpoſe to be preſent at the ſaid Convention, and place themſelues about the King, thought meit that all ſould with diligence retourn ham to their countreyes, and mak warning thairof to their barrones and brouches, ſchawing the Kings guid anſwers and the enemies purpoſe; deſyring therfor all to be in readines to keipe the ſaid Convention for diſapointing the aduerſar; and for that effect to repear till Edinbruche a few dayes befor, ther till advys anent their proceedings. The quhilk was done be euerie Commiſſionar with exact diligence.

Ther was a Convention of the barrones of Fyff keipe at the sain tyme at Cowpar, to the quhilk my vncle Mr Andro and I hafting, maid tham to direct speciall barrones of thair number with certean of the minifterie, to the town of Perth to incurage tham, and to promife tham affiftance for keiping of thair town againft the excommunicat Erls and thair forces. The quhilk they did, till, be the Kings charge, they war conftreanit to receaue tham. The beft and maift zealus barrones, gentilmen and burgefles, war on fut in readines to keipe the dyet at Edinbruche, namlie heiring of the Erls of Hountlie and Errols forces come to St Jhonftoun, till the King fend expres difcharge of the faid Erls forces, and commandit tham withe a few of thair frinds to abyde quyetlie in Perth, attending his will anent thair effeaes. Quhilk being vnderftud, leaving thier armes, commiffionars coming from euerie parochie and prefbysterie, keipit the dyet at Edinbruche, at quhilk they refoluit to direct from that Convention a comiffion of barrones, burgefles, and minifters to the King and Convention of Efteattes at Linlithgow, withe petitiones as of befor. Sa the number fend to Jedwart being dowblit, cam to Lithgow, amangs the quhilk (becaufe, as they faid, beft aquented with the haill proceedour of the mater,) I was chofin to be fpeitchman and prefentar of the petitions. Bot the Chancellor Mattellan haid drefsit all to our coming, fa that thair was nocht mikle ado at that dyet, bot all remitted to a new Convention of Efteats, to be haldin at Edinbruche the monethe following. The Erles papifts turning bak, and all our folks going ham, with thankfull harts to God for difapointing of a maift dangerus interpryfe as euer was of an be papifts in this land.

The Convention at Edinbruche followit efter in the monethe of December, whar I, withe vthers apointed, presented of new our former petitions; the quhilk the King receaving, contentedlie promiffe to fatisfie at efter noone. At quhilk tyme we attending, ther was offers of fatiffaction to the Kirk and the Kings Maieftie, giffin in be the Erls agents, whervpon the nixt day the King, with large difcourfe, fclawes to the Efteattes whow dangerus the mater was, for giff the offers of thefe noble men war refusit, they wald desperatlie go to armes, and get forean affiftance, quhilk might wrak king, countrey, and religion. And fa be that and fic lyk arguments, inducit the Efteates, (wha feing the Kings inclination vfes nocht to gainftand, for manie of tham that ar called ar prepeared befor hand for the purpose,) to condifend to an vptaking of the mater. And fa diuers dayes was denyfit that Act of Abolitioun; of the quhilk I will nocht fpeak, nocht being my purpose to wryt a Storie ather ciuill or ecclefiaftik, but onlie to minut in Memoirs the things quhilk God maid me to

heir and sie ; bot trewlie quhilk my hart pitied fallen fear. The King, by this dealling, brought himself in grait suspicion and mislyking of his best subiects, bathe for fauoring of Papists, and of him wha laid sa notoriousslie committed that filthie murther of the Erle of Murray at Donibirfall.

My vncl Mr Andro, vsing alwayes to speak planlie with zeall and birning affectiones to the honour of God and the Kings weill, gaiff him at this tyme a maist scharpe and frie admonition concerning his euill thinking and speaking of the best frinds of Chryst and himself, the Guid Regent, Mr Knox, and Mr George Bowchanan ; and his thinking weill and fauoring of Chryst and his graitest enemies the papists, and namlie that Hous of Hountlie, desyring confidentlie that sic as war his counsallours therin sould kythe in presence of the Esteatts, and giff he convicted tham nocht of fals, treasonable and maist pernitiis doing therin against Chryst, the Kings persone, his esteat and realme, he sould nocht refuse to go to the gibbet for it, prouyding they being convict sould ga the sam gett. Withe the quhilk the King and his Counsallors comported, and past ower the mater with snylling, saying the man was mair zealus and coleric nor wys.

On the Michelmes that yeir, the crafts and burgeses of St Andros changing ther proueft, for the Lard of Darfie, chofit Capitan Wilyeam Murray, quhilk maid Darfies frinds to rage sa, that Burley cam vnder sylence of night and tuk an honest man out of his hous and caried him away ; at the quhilk braue exployt, Burley was mutilat of a fingar to begin his warrs withall. His man Mylles, another night, with certean companiones, his complices, cam to an vther honest mans hous and reft away his dauchtar. And last, the said Lard of Darfie maid a grait conuocation of his frinds, with the quhilk in armes he purposed to enter in the Town and abbuse certean citiciners therof at his pleasure, and that indeid of the best sort. The quhilk, when it was meined to my vncl Mr Andro, being then Rector of the Vniuersitie, and sa a ciuill Magistrate, convocat the haill Vniuersitie, and schew tham whow thair nibours of the Town war oppressed, and what Gods law and manes bathe craued in sic a ceas. And sa resolut to tak armes for helpe and defence of the town, and confortablie assisted with my Lord Lindsay, S^r George Dowglas, and diuers gentilmen of the countrey, maid the invadder fean, for all his forces, to byd out, and tak reasone in part of payment. He merchet mikle of that day withe a whait speare in his hand, as he wear a corslet thereafter at the dinging down of Streabogy.

The wintar following, God prouydit in the place of Mr Jhone Robertstone,

an of the Maisters of the New Collage, a godlie, honest, and lerned man, Mr Jhone Jhouston, wha, efter diuers yeirs peregrinatioun for the studie of guid letters in Germanie, Geneu, France, and England, cam ham and contented to tak part with my vncle, Mr Andro, in the said Collage; and wha sen syne hes bein a grait helpe and confort to my said vncle, and ornament to the Collage and Vniuersitie. Mr Jhone Caldcleuche withstod his electioun, and troublit the Collage and Vniuersitie verie mikle, and last raisit foummonds and callit ws befor the King and Counfall. Bot he was send ham the graitteer fooll, whar for his violation of the actes and troubling of the Vniuersitie, he was deposit from all office bearing within the sam. God warnit me of that trouble be a dream of fyre and water, quhilk moued me mikle, and wharof I fand a notable effect be an extream danger of drowning going ower the Ferrie of Kingorn, at Granton Cragges, to keipe a dyet in that mater. And a wonderfull deliuerance alas for thankfulnes! THE XX DAY OF MERTCHE AT GRANTON CRAGES.

1594.—About the spring tyme in the yeir following, 1594, the outlaw Boduall kythe openlie with forces at Leithe and at Preistfeild, bot withe lyk succces as often tymes befor. He tuk vpe men of war in secret vpe and down the countrey, and gaiff out that it was at the Kirks employment against the Papists, quhilk maid me, being then mikle occupied in publict about the Kirks effeares, to be graitlie suspected be the King, and bak speirit be all meanes. Bot it was hard to find quhilk was neuer thought. For I neuer lyket the man, nor haid to do with him directlie or indirectlie; yea, efter guid Archbald, Erle of Angus, whom God called to his rest a yeir or twa befor this, I kend him nocht of the nobilitie in Scotland that I could communicat my mynd with anent publict effeares, let be to haiff a delling with in action.

The Generall Assemblie conveined at Edinbruche in the monethe of May; my vncle Mr Andro, chofin Moderator. Thair compeired the Lord Hone, making humble supplication to be relaxed from excommunication. It was granted vpon certean conditiones verie freat, the quhilk in cais he sould thereafter contrauein or nocht fulfill, he sould be of new denuncit accusit. Bot the said Moderator nocht finding sic takeus of trew repentance as he wald haue cravt, and thought neidfull to be sein be the Kirk, namlie sic grait number and force of enemies being in the countrey, efter he haid schawin his reasones to the Assemblie, wald nocht pronounce the sentence of absolution: Bot Mr David Lindsay being last moderator did it.

Therefter the fentence pronouncit be the Synod of Fyff againft the reft was approuen and ratefied be the haill Affembly, acknawlagin therein the fpeciall benefit of Gods providence in fteiring vpe the fpreits of his fervants to be wac-ryff, fearfull, and curagius in the wark of his glorie and caufe of his Kirk. And during the tyme of Affembly was directed, with Commiffionars, certean Articles and Petitiones to the King. Amangs the quhilk commiffionars I be- ing named, funn faid it was nocht convenient, being fufpected and euill lyked of be the King. To the quhilk opinion the Affembly beginning to inclyne, I ftud vpe and faid, I haid bein employed in commiffion oft tymes againft my will, and when things was mair peanfull and dangerus, even when vthers refufit, bot now even for the reafone quhilk was alleagit, I wald requeift for it as a benefit of the breithring to fend me, quhilk wald be the onlie way to cleir bathe them and mie of fufpition and fklender, for even vtherwayes I meined to prefent myfelff at Court befor the King, to fie gif anie man haid aught to fay to me. Of this the breithring war glaid, and refolved in a voice to fend me. Sa coming to Sterling, whar the King was, far by our expectatioun we war maift gratiouffly acceptet. All our Articles war reafonit and answerit be his Maiefties awin hand wryt vpon the margent, and that verie fauorable to our grait contentment; and therefter, I that was the grait tra- tour, with the reft callit in to the Cabinet with the King alleau. His Maieftie beginnes to regat that he could nocht find that freindlines in the Kirk quhilk he cravit and wiffed. I haiffing the fpeitche answered, Ther was a peccant humor in the body quhilk behoued to be purged, or it could nocht be out of danger of difeafe, yea deathe. The King asked me what that was. I faid it was fufpition on ather fyde; for purging wharof it war beft we fould be frie on ather fyde, and fchaw our greiffis and occafiones of fufpecting the warft, the quhilk being remouit, the body wald be curit and haill. The King thought it maift meit and pertinent, and begins and expones what he haid: 1. Concerning the affembling of his fubieets without his licence. To the quhilk we answerit, we did it be the warrant of his Maiefties lawes, and of Chryft, according to the Word, and custom of our Kirk fen the beginning, quhilk nather haid, nor be Gods grace euer fould be to his Maiefties hurt, bot honour and weill. 2. Concerning the excommunicating of his fpeciall fervant and noble man the Lord Home. We answerit, That he was a profest dangerus papift, in courfe with the reft, and whowfome he repented and reteired from them, as we war in guid hope he fould do, and approue himfelff to the prefent Affembly, he fould be relaxed and his Maieftie fatisfieit theranent. The

3 and last, was concerning Mr Andro Hountar, minister, wha haid kythed in open fields with Bodwell. We answerit, that incontinent thereafter the Presbyterie of St Andros haid proceedit against him, and haid deposit him of his office of ministerie. Then his Maiestie ceassing, I asked if his Maiestie haid anie thing to say to me. He answerit, Na thing mair nor to all the rest, saiff that he saw me ane in all commissiounes. I answerit, I thanked God therfor, for therein I was serving God, his Kirk, and the King publictlie, and as for anie privat vnlawfull or vndewtifull practife, I wald wis traducars (if anie was of me to his Maiestie) sould be maid to schaw thair face befor ther King, as I presentlie haid procured of the Kirk to do of sett purpose. And thereafter exponing all our greiffis and petitiones, receavit, as said is, verie guid answers, namlie a promise of a Parliament with all convenient diligence, wharin these excommunicat papist Erles sould be forefrontit, and thereafter proceedit against with fyre and sword. Efter the quhilk, the King taking me asyde, cauffit vnto the Cabinet, and ther conferrit with me at lenth the alean of all purposes, and gaiff me speciall commendationes and directiones to my vncle Mr Andro, whom with me he acknowlagit to be maist fathfull and trustie subiects. So of the strang working of God, I, that cam to Sterling the Trator, retourned to Edinbruche a grait Courteour, yea a Cabinet Counfallour; and sa indeid continowed till these papist Erles war brought hame and restored againe, as we will heir at lenth the heirefter.

The Parliament according to promise was solemnizet in the moneth of Junij, 1594, at quhilk the excommunicat Erles forsaide war, vpon the intercepted wryttings and blanks, forfaitured, streat actes maid against Mes heirars and papists, and monie guid in fawour of the Kirk, for ministers leivings, gleibs, and manfes. And I being then in grait credit, purchassit be the Kings awin speciall cear and fawour, ane Act in fawours of the honest men of St Andros, James Smithe and Jhone Walwode, for retourning of tham from exyll to thair awin cuntry, citie, hous, wyff, and childring.

In the heruest quarter thereafter, the Erle of Argyll, authorisid with the office of Lientenantrie, prepeared a grait armie, with the quhilk he cam vpon the Erle of Hountlie, and faught him at Glenrinnis, abone Murray land, with vncertain victorie, bot graittest los to Hountlie; for excommunicat Auchindown was ther slain, with vther diuers gentilmen of his kin, ther horses all spoilled, and a grait number of the best heavilie woundit, quhilk maid tham vnable thereafter to mak anie resistance to the Kings armie.

This was in the end of September, and in the beginning of October following the King, with companies of horfmen and futtmen vnder wages, by the comoun forces gathered be proclamation, paft northe againft thefe Rebelles, whom my vncke Mr Andro and I, with vthers of the minifterie accompanied alfo at his Maiefties defyre, to bear witnes of his peanes and feuear proceidings againft thefe, becaufe the peiple war yit gealous ower the King for his knawin and kythit fawour to the Erle of Hountlie. At our coming to Aberdein we fund na refiftance, bot the enemies fled and darn'd. Yit the King refoluit to go fordwart to thair cheiff houffes for demolifhing therof; bot extremitie of wather fteyed him till almaift the firft monethe was confumed, and for the nixt ther was na pay to the wagit horfmen and futmen, wherin ftud the forces that war reposit on to do the turn. It was therfor be his Maieftie and Counfall thought a turn wheron the haill caufe dependit, to direct a man of credit, fathfulnes, and diligence to moue the brouches and weill affected of all rankes to fend with diligence the fecond monethes pay, for the quhilk I was maid choife of be the King, Counfall and Breithring. Wharof I mak mention to the praife of my guid God, wha keipit me, and directed all aright, the meffage being maift peanfull and perrillus, bathe for my perfone and fame and eftimation. The iorney was lang to go to Edinbruche and retourn again with diligence to Aberdein in extremitie of euill wather, the countrey broken and dangerus; and that quhilk effrayed me maift, I was comandit to wrait to Eingland to Mr Bowes ordinar Ambaffatour, and to affure the breithring of the minifterie of Edinbruche and all vther, yea to preatche it, that feing the Rebels war fugitiue, thair principall houffes fould be demolifhed to testifie the Kings vtter indignation againft thame. And yit the treuthe was, I was nocht twa dayes on my iorney, when sic moyen was maid that thair fould be na mair done bot a vewing of the places and returning againe. Bot the Lord my God haiffing a cear of me faued all, except my man, wha at my retourning, throw exces of trauell, tuk feiknes in Cowy and died. I haid alfo a fpeciall frind behind whom God vfit as instrument to work that wark and faiff my creadit. This was my vncke Mr Andro, wha being at Streebogy, and prefent in Counfall daylie, when be manieft vottes it was inclyning to fpear the hous, he reafoned and bure out the mater fa, be the affiftance of the guid Lord Lindfay and Capteans of horfmen and futmen, that at laft the King takes vpon him, contrar to the graiteft part of the Counfall, to conclud the demolifhing of the hous, and giff command to the maifter of wark to that effect, quhilk was nocht lang in executing be the fouldiours. When

all was done, lytle found meining and finall effect fordar was product. For the King returned Southe, and left the Duc, Lieutenant behind to accomplis the mater, wha tuk vpe rigoruslie the penalties of countrey peiple that obeyed nocht the proclamations, and componed easelie with the assistars of the rebels, be auaritiis and craftie counfallars wha war left with him, quhilk rased a grait offence and out cry, and litle vther guid. Alwayes in end these papist excommunicat and forfaultit Erls war compellit to pas aff the countrey, and sa God triumphit ower tham, till in his iustice for our sinnes they war retournit and sett vpe againe. Bot becaufe thereafter my diligence was thought ower grait, and my speitches ower frie in that mater, for my awin releiff and defence I haiff thought guid till inregister heir the wrytings quhilk I gat at that tyme from the King and Breithring.

To our traist frinds the Ministers of the Euangill at Edinbruche.

TREST FRINDS, We greit yow hartlie weill. At the leat Conventioun of our Esteats assemblit for the preventing of the dangerus practeises of the Papists, and vthers our vnnaturall subiects ioynt and conspyring the subuersion of Relligion, the wrak of our persone and esteat, and perpetuall thraldome of our countrey to maist mercesles strangers, it was resoluitt that we sould with all celebritie haist in expedition toward the Northe, lest giff tymous remead war nocht prouydit thair expected strangers might arryue; and for the better effectuating therof, it was thought requisitt that we sould haiff our ordinarie force of horfmen and futmen, (of the quhilkis our burrowes verie kyndlie, and of guid will yeildit to a fowme for susteining of a thowfsand futmen the space of twa monethes, as we ourself prouydit be our awin privat moyen the first monethe to our hors men,) the wather being verie unseasonable, and sic spaittes of waters, as with grait difficultie, and nocht without perrell of a grait part of our armie, could we attein to this town befor the half of the first monethe was expyrit: Wherby, and be the retreat of our Rebelles coueredlie to corners and hid-dilles, thinking to weirie ws, and abyding the ischew of the pay of our waigit men, as things heir ar lyk to draw to graitteir laithe then we expected, yit seing what our departour from this might import, and whow manie dangers ar imminent, we ar fullie resolued to mak our residence heir, and to depart na whar elles, whill we haue fullie seiled this part of the countrey, and put it to sic point as litle danger salbe fearit, giff we be aydit be your kyndlie helpe and promised releiff. We will, therfor, maist effecteously desyre yow, that yie wilbe instant be all meanes to moue that our brouche of Edinbruche, and the rest of our burrowes, to haue at ws in this town befor the xxviij of this instant the second monethes pay, with the rest of the first monethes, wherof onlie that an half yit is reslaued. Without the quhilk we wilbe constreanit to leaue this guid and necessar wark vndone; wharby the aduersaries wilbe sa encouragit, as they will luk for na resistance, and haiff the countrey opin to strangers; quhilk, befor it sould fall out in our tyme, or anie blam might be imput to ws, we haid rather giff crown, lyff, and whatsoeuer God hes put in our hands. Be nocht therfor could nor slaw in this mater, but employ your haill means, and sic the sam effectuated, whilk we dout nocht bot yie will do, and interpon all your guid trauelles and diligence to that ef-

fect. Fordar, we commit to this bearer, Mr James Meluill, whom we haiff expresse chofin to this messlage, and we wis yow to credit as ourselff. Sa we comit yow in Gods holy protectioun. From Aberdein the xvj of October, 1594.

Sic subscribitur.

JAMES R.

To our trest frinds the Prouest, Bailies and Counfall of our brouche of Edinbruche, and the rest of our burrowes.

TRAIST FRINDS, We greit yow hartlie weill.—This bearer, Mr James Meluill, being an of the Ministerie that hes accompanied ws in this hail iorney, and therthrow best acquainted with all our proceedings in the way, and since our heir coming, We haiff takin occasion annes earand to direct him toward yow, to signifie to yow particularlie, whow we haiff bein occupied, and what our intention is befor our retourn. As alwa haiff instructed him in sic things as he fall specialie impart to yow in our name, anent the furtherance of the cause in hands, whow we will desyre yow firme- lie to credit as ourselff. And sa remitting the mater to his sufficiencie, and the particular Letter of the rest of the ministerie heir, We commit yow to God. From Aberdein, the xv of October 1594.

Sic subscribitur.

JAMES R.

To our right worshipfull and deir Breithring the Ministers of Edinbruche.

Manie ar the tribulations of the righteous, but the Lord deliyereth tham out of tham all.

RIGHT WORSCHIPFULL and deir breithring: Albeit the Lord in iustice thretned this Land withe heavie iudgments for the contempt of his fauour, yit we find that in the middes of wrathe he remembreth mercie, and overcomethe when he is iudged. For the King and his Counfall, with his hail companie daylie growes in ernest affection to advance the guid cause against the enemies therof, and hes reasolutlie concludit be the grace of God, nocht to remoue out of thir partes befor the vtter overthrow of the aduerfarie caus, wherin, as we haue inst occasion to prais God, sa we ernestlie recommend to your prayer the guid and happie succes of this actionn. Requyting yow lykwayes to employ yourselffs with our brother Mr James Meluill, the bearer, at the hands of your awin Town, that a guid cause be nocht forsaken at the vtmaist poinet, and fall throw leak of sufficient moyen to bear it furthe; as we dout nocht to find your effectuall assistance according to your zeall. The rest to the bearer whom yie will creadit. The Lord preferue yow, and direct all your proceedings to his glorie. From Aberdein the xvj of October, 1594.

Your breithring and fellow laborars in the Lords herveft,

Sic subscribitur.

AN. MELUIE.

M^r. P. GALLOUAY.

JA. NICOLSON.

1595.—The yeir following* Mr David Blaks ministerie in St Andros, quhilk haid wrought notable guid effects, bathe in the town for the weill of all the peiples faulles, and ther republict, and guid ordour of prouisioun for the pure, as also to landwart for purpose of biging of kirks, and in the Presbyterie moving non residents to tak tham to thair kirks and charges, began now be the deuill invying it to be branglit. The instruments war the Manse-moungar, (sa Mr David named him,) Wilyeam Balfour and his fawourars, wha fearing Mr David preualing against him, and euicting of his hous in the Abbey to be a manse to the minister, causit, be diuers courtiours and vthers, the Kings eares to be filled with calumnious informationes of the said Mr David his doctrine and ministerie. As lykwayes be his occasioun of Mr Andro, my vncle, Rector of the Vniuersitie, being the principall mean of the said Mr Davids bringing and placing thair, and meanteiner and assistar of him in his ministerie.

Sa, in the monethe of August 1595, the said Mr David and my vncle ar chargit to compeir befor the King and Counfall at Falkland to answer for certean speitches vttered be tham in thair doctrin against his Maiesties progeniours; of the quhilk I knew na thing bot he aduertisment fra my vncle from St Andros to keipe the dyet. Coming to Falkland, the King inquiryres of me, What I thought of Mr David Blak? I answerit, "I thought him a guid and godlie man, and a mightie preatchour, and a man whase ministerie had bein verie forcible and fruitfull in St Andros."—"O," sayes the King, "yie ar the first man and onlie that euer I hard speak guid of him amangs ministerie, gentilman or burgeses."—"Surlie, then, (say I), I am verie sorie, sir, that your Maiestie hes nocht spokin with the best sort of tham all."—"I ken," sayes the King in coler, "the best, and hes spoken with tham; bot all your seditius deallings ar cloked, and hes bein with that name of the best men."—"Then, surlie, (say I,) sir, your Maiestie sall do weill to giff Mr David a fyfe of anie in all tha thrie ranks, excepting nan bot sic as hes knawin particulars; and giff they fyll him, I sall speak na mair in this maner to your Maiestie, till

* An. 1595.—In the monethe of Merche, 27, being Furisday, about alleavin houres of the night, in place of a farie las that never leuche, God gaue me of my wyff, dearlie beloued, a pleisand boy, wha during his infancie, being of a fyne sanguine complexioun, was a pastyme and pleafour, nocht onlie to my hail familie, bot almost throw all the town whar euer he was caried. Sa it is a guid thing to tak in patience whatever God sendis. His guid thyr, Jhone Durie, being with me at that tyme, gaue him the bage of baptisne, and called him Jhone, in remembrance of the inspeakable grace of God bestowit on him and his successioun. The God of grace mak as mikle to kythe in him, coming to age, if sa be his pleasure as appeires in the youthe inwartlie and outward.

your Maieftie find what he is in effect." The King, flipping away fra me, goes to a speciall courtier, and sayes to him, " Fathe, Mr James Meluill and I ar at our graitteft, for I perceau he is all for Mr Dauid Blak, and that fort." The King, left he fould irritat the Kirk be calling befor his Counfall anie minifter for thair doctrin, quhilk haid nocht fuccedit weill of befor, called onlie a number of the breithring of the minifterie, (namlie sic whilk war offendit with Mr Dauids fcharpe and plean form of doctrine, fparing nather King nor minifter,) to try this mater and iudge thervpon.

Mr Dauid compeiring, declynit the Kings indicator in doctrine; and as for the breithring, he refusit tham nocht, being anie fort of Affembly of the Kirk, rightlie callit for that effect, or vtherwayes in privat to confer with thame, and fatiffie tham in anie dout conceavit of his doctrine. The King fummariie and confusedit passit ower all, and put nan of thefe things to interloquutor, bot called for the witnes. And Mr Dauid, called to fie what he haid to fay againft tham, anfwerit, gif that was a Judicator, he fould haiff an anfwer concerning the vulawfulness and incompetencie alleagit; as lykwayes, but ceas it war, as it is nocht, he fould haiff an accufar fortifeit with twa witnes according to the rewill of the Apofte, &c. That in lyk maner is paff and a number of witnes is examined: Burley the delatter and accufar being alwayes prefent. Whilk, when my vncl Mr Andro Meluill perceaving, chapping at the chalmer dure, whar we war, comes in, and efter humble reuerence done to the King, he braks out with grait libertie of fpeiche, letting the King planlie to know, that quhilk dyvers tymes befor with finall lyking, he haid tooned in his ear, " That thair was twa Kings in Scotland, twa Kingdomes, and twa Iurisdictiones. Thir was Chryft Iefus, &c. And gif the King of Scotland, ciuill King James the Saxt, haid anie iudicatour or caufe thair prefentlie, it fould nocht be to iudge the fathfull melfanger of Iefus Chryft, the King, &c. bot (turning him to the Lard of Burley, ftanding there,) this trator, wha hes committed diuers pointis of hie treafone againft his Maiefties ciuill Lawes, to his grait difhonour and offence of his guid fubiects, namlie taking of his peacable fubiects on the night out thair houffes, rauifhing of weimen, and re-creating within his hous of the Kings rebels and forfait enemies," &c.

With this Burley falles down on his knies to the King, and craues Iuftice. " Iuftice!" sayes Mr Andro; " wald to God yow haid it, yow wald nocht be heir to bring a iudgment from Chryft vpon the King, and thus fallie and vniuftlie to vex and accufe the fathfull fervants of God." The King began with fum countenances and fpeiches to command filence and dafhe him; bot he,

insurging with graiter bauldnes and force of langage, buir out the mater fa, that the King was fean to tak it vpe betwix tham with gentill termes and mirrie talk; saying, "They war bathe litle men, and thair hart was at thair mounthe," &c. Sa that meitting was demissit the fornoone. Nether war we assemblit again in anie forme of Judicator; bot, when I perceaut the King to be iuenced, and verie euill myndit bathe against Mr Andro and Mr Dauid, I spak the Erle of Mar, being at Court, informing him of the treuthe of maters, and whow dangerus a thing it was to his Maiestie at sic a tyme to brak out with the Kirk, whill as Boduell haid confedrit with the Papist Lords, and as he knew ther was presentlie a grait commotion in all the Bordars, befought him therfor to counfall his Maiestie aright, and mitigat these maters. The quhilk he did fathfullie. And sa the King callit Mr Dauid to him selff in privat and hamlie maner, desyring to vnderstand the treuthe be way of conference: the quhilk Mr Dauid schew him to his satisfioun. In lyk maner, Mr Andro, wha, efter his fasone, maist frielie reasonit with the King, and tauld him his mynd betwix tham to the Kings contentation; and sa in end his Maiestie directed me, efter lang conference on thir maters, to go to St Andros and teatche, and declar the mater, fa as the peiple might be put out of euill opinion, bathe of his Maiestie and thair minister, and whow that all was weill aggreit. Whilk I did vpon the morn in St Andros, teatching the 127 Psalmie; and becaufe I knew it wald be marked, I sett down the haill poinets I was to speak in wrait vpon that mater, as followes:

Now, I am sure, guid Christianes and breithring, yie wald seane haiff newes from this last dyet, whilk we haue keipit with his Maiestie at Falkland. And, indeid, the Kings Maiestie and breithring of the ministerie ther conuenit, fearing that quhilk in effect is fallen out, viz. the fasones of euill fame, quhilk euer reports of all things to the warst, and ofentymes sawes abrod lies for veritie, and euill newes for guid, as we heir it hes bein reported amang yow, that the King haid begoun to put at the Kirk, and to plunge in maters with the ministerie, namlie haid mel'de with your pastor, and ather put him to exyll, warde or sylence, whilas, indeid, ther is na thing les; therfor hes his Maiestie and the said breithring directed me to this place to testife and declar the treuthe. First, then, it is of veritie, that a grait number of euill reports hes bein caried from this place to the King, fa biffie hes men bein, specialie sic as war twitche in thair particulars, quhilk might haue easelie moued and crabet the King; bot he suspendit his opinion, and referuit all to a iust tryell, as occasion might best serue for the faining.

Amangs the rest, a delatioun of leat was maid maist offenseue and odius, That Mr Dauid, your pastor by name, sould haue publictly from pulpit traducit the Kings mother maist vyllie, to mak his Maiestie contemptible in the eis of his peiple, and to steir vpe the seditius to treasonable and dangerus attempts against his Maiesties estat and persone; the quhilk could nocht be sufferit vnto tryell. Compeiring then befor his Maiestie, and a guid number of the breithring of the

ministrie, bathe the accusar and accusit, the accusar affirmed that your Pastor haid spokin neuer a guid word of the Kings mother, but mikle euill; the quhilk, gif he sould nocht proue be sufficient witnes ther present, he sould be content to tyne his land, his lyff and all.

Your Pastor answered, he haid comendit his Maiesties mother for manie grait and rare gifts, and excellent vertues; and onlie verie sparinglie and soberlie haid twitched the treuthe of the judgments of God, quhilk haid com on hir for refusing the wholsome admonitioun of the Word of God. Sa the witnes war producit and examined. It was fund cleir in end, that your pastor, contrar to the accusation, haid spoken mikle guid of the Kings mother, as also haid spoken concerning the indgements of God vpon hir in hir fall.

The King could nocht think it altogidder vnlawfull to vse his mother for example; bot thought it na wayes expedient in his tyme, because of the peiple, that is euer readie to draw that to the contempt of his Hienes persone, and of the seditius and treasonable, wharof ther is manie in the land, wha ar euer readie to grip therat, as thought the forme of mens dealling against hir, quhilk was extraordinar, might be drawin in exemple, and vnit be tham: Therfor it was thought expedient be the haill breithring ther, that nather Mr David nor na minister sould speak a word of his Maiesties mother, till that a certean Act of the Generall Assemblie, maid theranent at Dondie, war sein and considerit, and in all tymes coming the tennour therof to be keipit preceisslie.

And for satisfiactioun of his Maiestie, the said Mr David cam maist humble in his Maiesties presence, and acknowlagit ther, that, as he sould mak answer to God, vpon the vsage of his ministrie, he thought nocht that his speitchles could be offensieue to his Maiestie, nor anie wayes meinit to haiff offendit his Hienes, bot onlie vit that exmple to bear down sinne in the persone quhilk he was rebuking; nather yit wald he heirefter vse that speitchle, nor anie vther wilfullie or vndewtisfullie, to his Maiesties offence or displeasour; bot as his hart wes asauld, vpright and maist affectioned to his Maiestie, as anie subiects or ministers in the realme, sa wald he mak it knawin in experience, and all dewtie to his Hienes heirefter. Wharwith his Maiestie was weill pleasit, and in guid favour dimissit the said Mr David. Conceauie therfor rightlie and reuerentlie, and stand in guid opinion bathe of your Prince and Pastor, for the discharge of all dewties addetit to tham, and pray God to keipe his Maiestie in guid concord and aggriment with his fathfull and trew seruands, deteasting from your harts the euill disposition of sic persones, that for thair particular is sett to the contrar.

This piece of service was weill aneuche lyked and accepted on bathe the partes; bot my court grew les therefter, and, as we will heir, at the hamcoming of the papists Lords, clein deceyit. And to leaue the treuthe of my courting testified befor God, befor whom I walked, I sought it nocht, but it fell on me be the occasion reherfed. When it cam on, I interteaned it as I could in conscience, (quhilk, indeid, was hard to do, and cost me manie soar prik in hart,) cheiflie and first, to mak the King to ken that we loued him deirlie, and wald do anie thing that ley in ws for his pleasuring with the warand of God and a guid conscience, that, by his throuche lyking and coniunction with the Kirk, maters, bathe in Kirk and polecie, might go right and weill fordwart. And trewlie, I thank God, during my twa yeirs court, it was

fa. Bot as I was thus about to win the King as in me lay to the Kirk, fa was he in winning of me to the Court; and when on ather syde all meanes was vsit, and bathe keipit our groundes, without grait vantage an of another, we relented and fearlie reteired, as the continowing of this Storie will in the awin place declar. The oulie particular quhilk I haid, was the pitifull esteat of the guid honest men of St Andros, whase cause and condition was ioyned fa with the esteat of the Kirk and guid breithring, that therewith it stud and fell. Bot for myself, as God knawes, I haid neuer a croun be my courtein, bot spendit euerie yeir the halff of my stipend theron; and the treuthe was I neuer fought nane, and I gat nan vnfought.

In the monethie of September following, the Erle of Orkney, be the Lard of Burleyes moeyen, cam to St Andros, as direct from the King, and reconcyled the said Lard with Mr Andro Meluill, Rector, and Mr David Blak, and Mr Robert Wallace, minifters of St Andros, and that verie craftelie, vnder pretext therof to draw again the peiple to the hous of Darfy, and cause than change thair Provest again, as they did: For Captean Murray, perceiving the changeablenes of the peiple, and the weght of the office, demitted the sam willingly; and fa be the vther faction of the peiple fauored be Court, the Lard of Darfy was receavit again. That cost ws a faldchins iorney to St Jhonstoun. Returning fra the quhilk, certean newes cam of the Chancellar, Mr Jhone Metellans departour, whom Mr Andro, Mr Robert Bruce and I haid visited nocht lang befor, and left at a verie guid esteat for the lyff to come. He was a man of grait lerning, wisdome and stoutnes, and kythe in end to haue the feir of God, deing a guid chirstian and louar of Chryfts servants. And, indeid, he was a grait instrument in keiping the King af the Kirk, and fra faworing of Papists, as the yeir efter it kythed cleirlye.

1596.—That Wintar the haill officiars of Esteat war alterit, and the Kings haill esseares concerning his patrimonie, propertie and casualities war put in the hands of *aught*, and fa almaiht the haill administratioun of the realme; and therfor named OCTAVIANS; the an halff wharof war suspected papists, and the rest litle better. This was mikle thought of, and portendit a grait alteration in the Kirk, whilk fell out the yeir following, 1596,* quhilk may be markt

* This yeir had twa prodigius things, quhilk I marked amang ws, on the cost syd. Ane in the seinzie ouk efter Pace, the day being fear about noon, ther fell a cloud of rean vpon Kellie Law, and the monteanes besyd, that for a space couered them with rinning water, the quhilk defending therfra, rasit fa at ane instant the stypes and burnes, that they war vnpassable to the traueellers,

for a speciall periodic and fatall yeir to the Kirk of Scotland, and therfor man tak mair pean to schaw the maters that fell out therein. It haid a strange varietie and mixture: The beginning therof with a schaw of profit in planting of the Kirks with perpetuall locall stipends; the mids of it verie comfortable for the exerceife of Reformatioun, and renewing of the Covenant; bot the end of it tragicall, in waiking the Sion of our Jerusalem, the Kirk of Edinbruche, and thretning na les to manie of the rest. The redeinning wharof, I feir be tyme, falbe fund to haue cost ws deirar be the los of the haill libertie of Chryfts kingdome in Scotland, nor giff all annes haid bein wasted and overrunne. Wherin I pray God of his mercie, that my feir may be fund foolishe.

The occupatioun and continuall laboring to eschew ruting out, maid me befor nocht to mention anie peanes takin vpon planting, whowbeit ther was mikle at diuers tymes, namlie in the yeirs fourscore ten, twoll and threttein yeirs. Whararent we haid diuers commiffiones from Parliament and Generall Assemblie, and quhilk indeid was bathe peanfull and expensive to me amangs vthers; bot becaufe I can recompt na effect of tham,* I fall sett down this yeirs wark alleuarlie, when Commiffiones war giffen out vpon an Act of Parliament and Letters, to dell with Taxmen and all Titulars of teinds for effectuating of the best constant Plat, that efter lang aduysment takin amangs ws wes put in ordour and pennit be Mr Jhone Lindsay, secretar, and the quhilk to serue for all those biotik maters, I thought meit to be heir insert, if that first I mark a thing that I hard Mr Alexr. Hay, Clerk Register, a man of anie in Scotland maist exerceifed in tha maters, and the said Mr Jhone Lindsay, a man of the graitest lerning and solid naturall wit ioyned with that, I knew, controuert diuers tymes, bathe be word and wrait anent that Plat. The an halding that it was an impossibilitie as things stud in Scotland to deuysie a constant Plat, or giff it war deuysit, to effectuat it, and deid in that opinion; the vther, to wit, Mr Jhone, halding that bathe was possible, and therfor sett himself to deuysie the sam, and put it in mundo as followes; bot concerning the effectuating therof he died in the sam fathe with the Clark Register.

whowbeit weill hoist. The burn of Anstruther was never sein sa grait in mans memorie, as it rase within an hour. The read speat of freshe water maket the sie mair nor a myll and a halff. That brought grait barrennes vpon the land the yeirs following. The vther was a monstouns grait whaale, befor the heruest cam in, vpon Kincrag Sandes.

* For the Generall, whowbeit I man remember to the grait praisie of God, that our particular trauelles war sa blissit, that wharat our coming to St Andros ther was nocht passing four or syve Kirks therahout planted with ministers, ther is this day faxtein or seiventein in the Presbyterie therof; manie of them allweill pronydit as in anie of the Countrey, 1600.

The New and Constant Plat of Planting the haill Kirks of Scotland, penned to be presented to the King and Iffcats in An. 1596.

OURE SOUVERAINE LORD, with consent of his thrie Estaits in Parliament, vnderstanding that be the Law of God it is expresse commandit, lyk as alwa for interteimment of religioun and Gods service, it is mair nor necellar that the ministers of his Holie Word haiff sufficient rents for thair honest sustentation; Considering also that the rents and patrimonie quhilk pertained of auld to the Kirk is graitumlie damnified and exhaust be the annexatioun of the haill temporalitie therof to his Hienes Crown, and be the erectionnes of a grait part of the said temporall lands of the Kirk with diuers Kirks and Teinds includit therwith in new temporall lordschipes, and be the new fasone of setting of lang takes of the said teinds for diuers nyntein yeirs, and lyff rents successeiue for payment of small siluer dewtie nawayes equivalent to the half of the reasonable valor of the saids teinds; and be the pretendit rightes of sa monie perones lyffrents, assignationnes, and vther dispositionnes of the saids teinds and dewties of Taks, and be his Majesties rights of the Thrids superplus, comoun Kirks, first fruitis, and fyft pennie of ilk benefice, rights and disposition of the sam, proceeding from his Hienes efter his persyt age; and fra his Graces predecesours, for the maist part rateified in Parliament:—Wharby ther is na moyen left presentlie to augment the small stipend of anie pure minister, albeit he haid neuer sa grait necessitie; nor yit to plant anie new ministers at anie congregation, albeit the maist part of all the parochie Kirks of Scotland ar altogidder destitut of all exerceise of Relligioun: And that ther is a grait number of ministers nocht prouydit, but avating vpon sum special charge and vocatioun, lyk as a grait number of guid schollars of the yonth of this Realme, for the lyk pouertie, is compellit to pas to France to the grait danger of apostasie fra Relligion, whar vtherwayes they might be profitable to the Kirk, and might be honestlie interteined vpon the said Teinds: Quhilks teinds nocht onlie befor the wryttin Law of God, and therester be expres commandiment of the sam, bot also be the consent of all nationnes, and specialie of this Realme, hes euer pertained to the Kirk; wherby of all reasone the Kirk, haueing na vther patrimonie, aght to be meantained in the right possessioun of the saids Teinds, at leist ay and whill they be sufficientlie prouydit vtherwayes: Conforme to the quhilk, diuers Actes hes bein maid in Parliament, that befor the new prouision of anie prelat, the ministers at the Kirks and Paroches vnited to the said prelatie could be first prouydit to sufficient stipends, vtherwayes the prouision of the prelatie to be null. And lykwayes in the tent Act of the Parliament, handlin 1567, it is ordeanit, that the haill thriddes could be first employed to the vse of the ministers ay and whill the Kirk com in possessioun of thair awin patrimonie, quhilk is the Teinds. And als in the said Act of Annexatioun, and diuers vther louable actes, it is expresse prouydit, that the Ministers could be sufficientlie prouydit of leivings furthe of the best and readiest of the spiritualities, and that they could be prouydit in tytle to all small benefices; that they could be prouydit to Manfes and Gleibs for thair residence at thair Kirks; and that laic Patrones could prouyde qualifiet perones; whilk actes hes nocht tean fullie effect, but in the contrar the leivings of the said ministers left incertealie to be sought from yeir to yeir at his Hienes Chequer, out of the thrids with insuit proces in Law, be reasone of the manifald dispositiones of the said thriddes to vther laic perones proceeding fra his Hienes as hauing right to the haill thridds, comoun kirks, superplus, fyft pennie and temporalitie of ilk benefice, and be reasone of the collation of benefices pleno iure to perones na wayes qualesied, contrar to the guid meining and intention of the forsaids Actes of Parliament, to the vtter wrak and distruction of the Kirk be plean pouertie as the proffest enemies of Chryst wald haue done of auld, gif spidie remeadie be nocht fund:

Kirk rent damnified
be
Annexatiounes,
Erectionnes,
Setting of lang Taks.
Payment of siluer
dewtie,
Lyffrents,
Assignationnes,
Pensionnes,
Kings superplus,
Comoun Kirks,
First Fruitis,
Fyft Pennie,
Patronages,
Dispositions of benefices,
Ratificationnes in
Parl.

Teinds be all Law the
Kirks iust right.

Na new prouision to
Prelacies befor the
Ministers of the Kirks
be prouydit.

Act of Parl. 67.

Act of Annexatioun.

Gleibs.

All Teinds the proper patrimoine of the Kirk.

1. Locall stipends of a modifict quantitie of Victuall out of sic and sic Towns in euerie Paroche, with Gleib and Manse, notwithstanding anie mans right what sumuer.

THATIRFOR his Hienes, remembering that ther is na thing mair proper to his royall office nor to be the nurissar of the trew Kirk, and to be cairfull of the advancement of the trew religion, and continowing therof to the posteritie, with consent of the Estaits in Parliament, be the tennour of this Act, DECLARES, That the haill Teinds of this Realme, bathe of personages and vicarages, aweill vnitid to prelacies and vther dignities as nocht vnitid, and vther Teinds whatsumeuer, hes pertained in all tymes bygean, and fall pertain in all tymes coming, to the Kirk as thair proper patrimoine : And of new, with consent forsaids, giffs, grants, and dispones, and perpetuall mortefices the saids Teinds of all personages and vicarages and vther benefices whatsumeuer within this realme, to the Kirk to remean therwith as thair awin proper patrimoine conform to the tennour of this present Act in all tymes coming. And with adrys forsaidd, statutes and ordeanes that the Lords of Checquer with sic of the ministrie as salbe appointed heir vnto, being of equal number with the saids Lords, fall modifie and assig out of certean townes of ilk paroche a certean quantitie of victuall of the Teind scheanes therof, and vther dewties of the Vicarage, as the nature of the ground may pay, with the manse and haill gleib land, giff the sam remean yit vnsewed ; and giff the said gleib be fewed, four akers of the said gleib, wither the sam be of the Persones, Vicars, Bischopes, Pryors or Pryoreses, Deaus or Subdeans, Abbayes, or anie vther Kirk land for the gleib ; as an locall stipend to ilk paroche Kirk of this Realm, without exception, for sustentation of the minister therat sufficientlie and honestlie in all respects of the fruits of the paroche itself, nochtwithstanding the saids Kirks be annexed to prelacies or vther benefices or nocht, doted to Collegies or Vniuersities, or vtherwayes pertaining to auld possessours of whatsumeuer degrie, or to ministers newlie prouydit in tytle therto, at the Kings presentation or laic patrones, denydit amangs manie Prebendaries, Dignities or Chaplanries, or nocht denydit, comoun Kirks, or vther whatsumeuer qualitie or conditionn the said paroche Kirks hes bein, or be whatsumeuer maner of way the teinds therof hes bein bruike in tymes bypast ; and nochtwithstanding all and whatsumeuer right his Maiestie may haiff or pretend to the thrids, superplus, first fructs and syft pennie of the saids benefices ; and nochtwithstanding of all pensiones, takes, assignationes, lyffrents, erectionnes, of the said Teinds, or anie part therof, in an temporall Lordschipe, prouision to prelacies, or vther benefices, vniones or diuisiones of the saids paroches and vther dispositionnes of the saids Teinds, or anie part therof whatsumeuer proceeding from his Maiestie or his predeceffours, efter his or thair perfyte age confirmed in Parliament, with whatsumeuer solemnitie or vtherwayes, to whatsumeuer castelles, collages or vniuersities, particular persone of whatsumeuer degrie : And nochtwithstanding whatsumeuer vther taks, pensiones, lyffrents, sewing of the saids Teinds, with Landes, and sewing of the saids gleibs, and vther disposition whatsumeuer, maid be prelates or beneficed persones, with consent of thair Chaptours to whatsumeuer particular persone, collage or vniuersitie for whatsumeuer space of yeirs or zeirlie dewtie : And nochtwithstanding the priuillage of Lords of Sessioun, and actes of Parliaments, and vther Lawes bygean, voiones, annexationes and incorporations of feuerall paroche Kirks to a prelace or vther benefice, or diuision or the fruits of a parochine amang manie prebendaries, or chaplains, or vthers ; and nochtwithstanding of all vther impediments quhilk anie way may stay the full execution of this present Act.

DECLARING all and whatsumeuer the forsaids prouisions of benefices, vniones, incorporations, diuisiones, takes, pensiones, lyffrents, erectiones, and sewing of Teinds, Manfes, Gleibs, Priuillages, Actes, Lawes, and Constitutionnes, formar and vther dispositiones whatsumeuer of the saids Teinds, Manfes and Gleibs proceeding from his Maiestie, or his Maiesties predeceffours, or fra whatsumeuer vther beneficed persone with whatsumeuer solemnitie, to be null in tyme coming, in sa far as they may mak anie preiudice to this present act, and to the particular locall assignation of stipends to

be assigned to ilk parochie kirk, conform therto, and to the full execution therof but anie vther reduction or declaratour of law. Withe powar to the saids Lords and Ministers to tak trew tryall of the valour of the saids Teinds, and to apoinct, ordeane, and assigne the saids perpetuall locall stipend at ilk parochie out of sic speciall Towns and Lands of the said paroches, and to vneit feuerall paroches in an, or diffuier and separt an in ma, witle consent of the parochinars. And to mak a speciall Buik thervpon, and generallie to do all things necessar for this effect. Whilk locall assignationes of stipends and teinds whatsumeuer of the particular Townes and Lands to be specified therein, fall pertain als frielie to the minister of the said parochie as gif he haid bein prouydit of auld in tytyle therto. Withe powar to the said minister to collect, gather, and intromeat with, and to mak warnings and inhebitiounes against the possessours of the saids Teinds, Manfes, and Gleibs, with als grait effect as anie Personne or Vicar, or anie vther beneficed persone might haue done in anie tymes bypast, nochtwithstanding all impediments forsaids and vther whatsumeuer, but preiudice of the saids ministers rightes to the hail remanent of the saids benefices, when the sam fall weak and fall in their hands be deceas of the present possessours, reducing or expyryng of Takes, or urtherwayes whatsumeuer, and of the frie dispositioun thervpon as accordes of the Law, and conform to this present Act in all poinets. And for the better executioun of the premies, OUR SOUERAINE LORD, with advys forsaid, dissolues expresse all and whatsumeuer vnioues of feuerall parochie Kirks to prelacies, benefices of dignitie and vthers, and suppresses and abrogattes the name and styles of the said prelacies and dignities, and vuites of new the Teinds of ilk parochie whar the sam was deuydit of auld amangs manie Prebendaries, Chapleanes, or vthers in a hail benefice, and ordeanes that ministers be prouydit in tytyle to ilk parochie kirk in particular, quhilk was befor vnitit to prelacies now vacand, or quhilk hes vacked in his Graces hands sen the parliament halden at . . . An. 1584, or quhilk fall in anie wayes weak heirefter be dimissiou, deprivation, or urtherwayes whatsumeuer; and to all vther feuerall paroches, vacand bathe to the parsonages and vicarages therof, with the manse and gleib of four aikers of land, conform to the former actes maid anent the saids gleibs and manfes; at the quhilk kirks the said ministers salbe obleit to mak their residence, and fall haiff intronissiou with the fructs therof, conform to this present Act and Buik of Perpetuall Modificatioun of the locall stipends to follow heirvpon. And efter their diceas, demissiou or deprivation, vther qualesiet persones to be presented therto be his Hienes and his Grace successours, and be vthers haueand the right of presentatioun and patronage therof; and that na new Prebendaries salbe prouydit efter the deceis of the present possessours, bot the rent to accres to the leiving of the minister, conform to this Act, etc.

And because it is maist necessar that the saids locall stipends be of a certain quantitie according to the nature of the ground, and out of certain speciall landes maist ewest to the Kirk and commodius for the minister, that the minister may knaw whom of to craue his dewtie. And seing it is impossible to the Lords of Checquar to knaw what landes till apoinct for payement heirof, be reason they knaw nocht rather the names of the lands, nor the valour of the Teind scheaves of ilk particular town and lands within this realme: THAIRFOR his Hienes, with advys forsaid, ordeans, that ilk Presbyterie within this Realme, with advys of thrie barrones or landit gentilmien, wha hes their residence within the said presbyterie, of guid religioun, and leift participant of Kirk rents, chofin be advys of the Generall Assemblie, and sailyeing of the concurrence of the saids barrones, that the saids Presbyteries be thame selves fall haue powar till estimat reasonablie the valour of teinds, bathe Personage and Vicarage, of ilk particular townes and landes lyand within ilk one of the saids paroches of their presbyteries, and of the commodiufues therof to the sustentatioun of the minister: Whilk estimatioun salbe publikt vpon twa feuerall Sondays in tyme of divyne service in

Buik.

The Ministers right to the Teinds locallie assigned with reservation.

2. Dissolution of grait benefices.

Patronages.

3. The Estimators of the Valor of evrie Townes Teinds.

the said parochie Kirks, with prouisioun, that whatfumeuer partie interest in anie wayes be the said estimatioun, and pleise to complean thervpon, fall haiff maist summar remead, befor the saids Lords of Checquer, efter summarie cognitioun of the cause betwix the said presbyterie and particular minister of the parochie Kirk and generall procutour for the Kirk, or vthers hauing enteres on the an part, and the said partie compleaner on the vther part.

4. The maner of setting Takes.

Attour, becaufe the dilapidatioun of the rents of the Kirk hes proceedit for the maist part fra the Kirk men thamfelses, wha haid ower grait libertie to sett sic lang Takes and Fewes, and for sic dewtie as they pleast, the solemnitie of ordinar Chaptours serving nocht to restrean the said dilapidatioun for the quhilk they war first institut, bot rather to authorise the sam, quhilk Chaptours for the maist part ar now worn away: THERFOR, Our Sovereine Lord, with aduys forsaidd, statutes and ordeanes, that na minister or beneficed persone fall haue powar to sett in tak, or mak anie kynd of dispositioun, alteratioun, or change in anie wayes, the effect of the locall stipends of the paroches, with whatfumeuer consent or solemnitie; nather to sett new Taks or to renew auld Takes of whatfumeuer vther Teinds of his Parochie, or of anie part therof, or mak whatfumeuer dispositioun of the sam in tymes coming, without the consent of the hail or maist part of the Presbyterie, wherin the parochie lyes, assemblit at their ordinarie day of conveining, efter reasoning twa former ordinarie dayes aenit the requitie of the setting, renewing, or making of the saids Taks and dispositiounes. And declares that the converting of victuall or vther dewties in siluer, salbe expres diminutioun of the rentall, and a cause of nullitie or reduction. And for eschewing of antedeating of Takes and rightes of Teinds whatfumeuer, and of the infinit tyme for the quhilk the sam is sett in tyme bypast, his Hienes, with aduys foresaid, ordeanes, That all and whatfumeuer Taks of whatfumeuer Teinds sett in anie tyme preceeding the dait heirof for whatfumeuer langer tyme of manie nyntein yeir takes or lyffrents successeiue, fall indure onlie for the space of nyntein yeirs efter the dait of the saids Taks. Withe prouisioun, that whatfumeuer nyntein yeirs Taks or lyffrent of Teinds, quhilk hes nocht begoun in the settars tyme, salbe null and of nan aueall, albeit an vther nyntein yeir tak or lyffrent continet in that sam Tak hes begoun or run out in the said settars tyme. And that all former takes of Teinds preceeding the dait heirof, lyffrents, assignatiounes, pensionnes, erectionnes, fewes, and vther dispositiounes of Teinds, salbe product befor the Lords of Checquare before the day of nixtcome, and registrat in the buiks of the Collectorie. At the leist fa mikle of the saids erectionnes and fewes to be registrat as concerns the right of Teinds contenit therein: And the dait of the registratioun therof, and the persone ingissar of the saids Taks and vther rights, to be registrat therwith in lyk maner, and market and subscryvit be the Collectour Clark vpon the bak of the saids Taks, and rightes for eschewing of all fraudes quhilk may be heirin, withe certification that the Takes and vther rightes of whatfumeuer teinds nocht registrat, as said is, salbe null, and mak na fathe in iudgment nor without. And that the imprenting or publicatioun of this Act, salbe sufficient intimation heirof, and of the certification forsaidd, without anie vther special Lettres, etc.

6. For eschewing of the fasherie and danger of Spuillye.

MAIROUER, becaufe the ministers and vther beneficed or laic persones, hauing the right of Teinds of vther menes heritage, oftymes iniustlie troubles bathe thamfelses and the lawfull possiours of the saids Teinds, with Inhibitiones and Actionnes of Spuillye, wherby they compell tham to height thair teinds abone the reasonable valor, Tharfor Our Sovereain Lord, with aduys forsaidd, declares and ordeanes, that whatfumeuer persone is lawfullie in the naturall possioun of Teinds be the leading and intromeating therwith, the heritage or present right of possioun of the land being his awin, and makes guid and thankfull payment within dayes efter ilk term, of the dewtie of the said Teinds, conform to the estimatioun aboue wrettin, to be maid be the Presbyte-

ries forſaid to the miniſters and vthers having right to the ſaid Teinds, in that cais, the ſaid perſone falſe frie of all actioun of Spulvie and danger quhilk may follow vpon inhibitiounes led againſt him theranent : Prouyding alwayes, that whatſomeuer perſone committes anie violence in eiecting of an vther furth of the naturall poſſeſſioun of leadding of Teinds, falſe ſubiect ather to the actioun of Spulvie, or to the quadruple of the eſtimatioun forſaid, at the optioun of the partie eiected, as ſaid is. Lykas alſo it is prouydit, that whar the right, bathe of the propertie, and preſent right of the actuall poſſeſſioun of the Land, and als of the Teinds concurre in a mans perſone, it ſhall be leiſome to him to vſe Inhibitionnes, and conform to the auld ordour, apprehend poſſeſſioun of his awin teinds, payand alwayes the dewtie and valuatioun therof to the miniſter, or vthers haiffing right. In the quhilk cais, the offer of the eſtimatioun forſaid ſhal be na releuant defence to reſcind the naturall poſſeſſioun of the Teinds of an vther perſones heritage : And to eſchew the danger of Spulvie in preiudice of him wha hes the right bathe of the Lands and Teinds, as ſaid is, and in favour of him wha hes na preſent right to the actuall poſſeſſioun of an vther manes land, nor yit of the Teinds therof, etc. Attour, be reaſone that the ſaid patrimonie of the Kirk ſould alſo fuſtein and vphauld Scholes and Pure with the comoun eſſeares of the Kirk and vther godlie vſes, Therfor Our Soueran Lord, with advys forſaid, ſtatutes and ordeanes that a perſyrt rental be maid of the ſuperplus of the rents of ilk parochie kirk, by and attoure the forſaid local ſtipends, containing the rightes, be the quhilk the ſuperplus of ilk benefice is preſentlie poſſeſſit, and that the miniſter, albeit he be prouydit in tittle to the hail benefice, and haiff the collectione of the hail fruits therof, and libertie to reduce takes or fewes, as anie vther benefited perſone might haue done of befor, yit the ſaid miniſters ſhall nocht haue the frie diſpoſitioun of the ſaid ſuperplus to thair awin vſe, bot ſal be comptable therfor to tham wha ſhall obtain the right therof. And in ceas of thair faillye in thankfull payment, or commit violence, they ſhal be ſubiect to the dangers of ſpulyies duple or quadruple of the eſtimatioun forſaid, ſyklyk as vthers that makes nocht payment thankfullie to the ſaid miniſters ſhall be, conform to the former Article.

And as for the ſaid ſuperplus of the rent of ilk particular parochie Kirk, by and attour the local and perpetuall ſtipend apointed for the miniſter, whilk ſuperplus ather preſentlie pertieines to the Kirk be vacking of the benefice or vtherwayes, or ſhall beirefter pertain or fall in the Kirks hands, be expyring or reduction of Taks and vther rightes, deceis of the preſent poſſeſſours, or vtherwayes whatſomeuer, Our Soueran Lord, with advys forſaid, ordeanes and ſtatutes that the ſaid ſuperplus ſhal be diſponit be the advys of the Lords of Checquar, and breithier of the miniſterie apointed for modificatioun of miniſters ſtipends : Firſt to the Collages and Lords of Seſſioun, and auld poſſeſſours of the benefices induring their lyfftymes, forſamikle as ſal be tean fra tham be the preſent ordour : Nixt, that the comoun eſſeares of the Kirk be ſufficientlie fuſteined thervpon : Thridlie, that reaſonable conſideratioun be maid of the pure, of ſtrangers, of weidowes and orphelings ; reparatioun of brigges, kirks, hoſpittalles and vther godlie warks. And gif ther be anie reſt, the ſam ſhal be collected and keipit to the vſe of the kirk, and at thair diſpoſitioun alleanerlie. And whatſomeuer particular perſone, collage, or vther ſhall obtain aſſignatioun of anie part of the ſuperplus be the ſaid Lords and modifiers, thair ſaid aſſignatioun and letters thervpon ſhal be ſpecialie in quantitie, and out of what townes and landes the ſam is aſſigned ; and the ſaid lettres ſhal be ſpecialie directed againſt the tenents and actuall poſſeſſours of the ſaid particular lands, and the miniſter of the parochie alleanerlie, ſwa that na lettres in tyme coming be directed generall againſt all and ſindrie parochinars, etc. ; and of the beſt and readieſt of the fruits quher the right quherupon the lettres paſſes extends onlie to ane part of the fruits, and nocht to the hail fruits of the parochie, as wes of befor, quhilk was the occaſioun of greit conſuſioun.

7. The Rental of the Superplus.

8. Distribution of the Superplus.

The comoun eſſeares of the Kirk, the Scholes, and Pure, to be prouydit out of the ſuperplus ſufficientlie firſt of all.

9. Commissioners from Presbyteries to voitt in Parliament.

And because the Prelacies in effect war befor dissoluit, the haill temporalities therof being annexit to the Crown, and Ministers stipends ordeanit to be tean out of the parochie kirks vnited and incorporated therwith, lyk as be this ordour the haill spiritualitie and teinds is of new destinat, gevin and mortefied to the Kirk, quherby the saids prelacies is alluterlie dissoluit, and sa ceiffes in tymes coming to be an of our esteattes in parliament: Therfor our Soueraine Lord, with advys forsaid, statutes and ordeanes that in tyme coming, ilk presbyterie fall send, of their awin number, ane Commisionnar to the Parliament, out of the quhilk haill number of Commisionnars the rest of the Esteattes fall chuse sa manie as, being ioyned with the auld possessours of the prelacies quha salbe present for the tyme, may mak out the full and compleit number of tham wha hes vott in Parliament for the esteat of the Kirk, quhilk number salbe aequal with the number of anie of the vther esteattes. And efter the deeces of the haill present possessours of prelacies, the haill number of the Kirks esteat salbe elected, and tean of the saids Commisionnars of Presbyteries, wha fall hane sic vott, priuileages and liberties in Parliament as the saids prelattes haid of befor, etc.

And to the effect that the rightes of na parties be farder preiudget, Our Soueran Lord, with advys forsaid, Ratifies all actes and statutes maid of befor in favour of the sam aggries, or may in anie way fortifie this present act: And specialie the Act be Secret Counfall, Sessioun, and Checquare, vpon the 14 of Februar, 1587. And in lyk maner all Actes and Statutes maid in favour of Fewes, Takes, Patronages, Pensiounes, Ereccionnes, and vther dispositionnes of the Kirk rents, in sa far as they ar nocht contrare or anie wayes repugnant to this present act, and full execution therof. Quhilk Actes, togidder with all and whatsumeuer rights pertaining to privat persones and parties, sic as fewes, prouisioun of their benefices, erectionnes, takes, lyffrents, pensiounes, patronages, assignationnes, and dispositionnes whatsumeuer of the Teinds, fall stand in the sam force as of befor the making of thir presents, exceptand planlie in sa far as they ar expresse preiudgit be the said local stipend to be appointed at euerie particular parochie, conform to the tenour of this present Act, and Buik of particular modificatioun to follow thervpon, and vther prouisiounes and restrictionnes expresse contained heirin. Lykas our Soueran Lord, with advys forsaid, abrogates all former lawes, actes, constitutionnes, practiques, and ordinances whatsumeuer, quhilk may in anie wayes hinder, stope, or impd this present act and full force and executioun therof; And declares whatsumeuer salbe done in the contrar therof, or anie part of it, the feilyie and contro- uention salbe tryed, and the right, dispositioun or vther deid whatsumeuer done contrar to the tenour heiroy, salbe reduct and annullit, as well be way of exceptioun, reply, or duply, as be way of actionn. Lykas our Soueran Lord, with advys forsaid, commands that na Judges remit to an actionn, or delay the proponar of the said nullities be way of exceptioun, reply or duply, bot proceid instantlie to the tryell of the said nullitie, as said is.

10. The Modifying of the local stipend proportionable.

Attour, because thair is diuers and findrie persones wha presentlie brukes the rents of ilk a parochie kirk, Our Soueran Lord, with advys forsaid, ordeanes that the quantitie of the local and perpetuall stipends sould be aequalie tean fra ilk an of the saids persones proportionalie, at the least ilk an to relieue vthers proportionalie, according to the frie profit quhilk they receaue of the saids Teinds, at the discretioun and summar cognitioun of the saids modifiers, wha salbe onlie iudges heirin, and fall try, iudge, and cognos summarlie vpon the equitie of the releiff betwix the possessours of the saids Teinds, sic as whar ther is an Prelat or auld prouydit man, an or ma Takinen or pensionars, new erected lordshiipe, with Teinds includit, with the fewes of lands, fewes of fermes, and whatsumeuer vther varietie thair is of rightes, be the quhilk the possessour of the Teinds of ilk parochie respectiue bruikes the sam: And what releiff the rest aught to mak to tham fra whom immediatlie the rightes of the Teinds is tean, quhilk salbe assigned for the perpetuall local stipend of ilk parochie Kirk, quherin also salbe considerit the right quhilk our Souerain Lord haid to the

The Kings right and releiff.

thriddes or anie vther partes of the benefices, togidder with sic vther actionnes for the quhilk his Maieftie might haue chargit the poffeffours of the faid Teinds. Lykas alfo the faids Lords of the Checquar, in the making of the faid releiff, fall confider immunities and priuileges, and richtes quhilk parties haid of befor, and validitie therof, with all vther circumftances *ex equo et bono*. And for this effect Our Soueran Lord, with advys forfaid, giffes powar to the faids Lords of Checquar, and Minifters specialie to be apointed, be his Hienes commiffioun, being alwayes aequal in number with the faids Lords, to interpret all obfecurities, and to decyde fummariie all controuerfies, quhilk fall aryfe vpon this prefent act, and vpon the forfaid releiff, betwix all parties fubiect therto.

FINIS.

This Plat was thought the beft and maift exact that euer was deuifit or fett down, and wald, fum litle things amendit, haiff bein glaidlie receavit be the breithring of beft iudgment, gif in the monethe of Auguft 1596, ther haid nocht bein ane Act of Efteattes deuifit anent the renewing of the takes of teinds to the prefent takifmen for thair granting to the perpetuall Plat, quhilk in effect maid the Teinds in all tyme comming heritable to tham; thir locall ftipends and a portioun to the King fett afyde in ilk a parochie. To the quhilk, nather the Kirk, nor gentilmen whafe teinds was in vther mens poffeffioun, could nor wald condifend to. And fa, as I mentioned befor, the cheiff of this wark gaiff it ower as a thing nocht lyk to be done in his dayes.

The Generall Affemblie, convenit at Edinbruche in the monethe of Apryll that yeir 1596, be the motioun of fum godlie fathers and guid zealus breithring, was almaiſt haillelie occupied in tryall of thair members and exerceis of repentance and reformatioun of corruptionnes in the office and lyves of the minifterie; and remembering whow the peiple of God vpon diuers occafiones, namlie a grait apprehenfioun of thair finnes and Gods iudgments imminent therfor, did tak tham to humiliatioun and faſting, and renewing the covenant of mercie and grace with thair God for preventing of his iudgments and continuance of his gratius fawour. As in the plean of Moab, be the motioun and direction of Moſes, Deut. xxix. and xxx; in the field of Sichem at Silo be Joſua, Jos. xxiv; be Samuel in Mizpa, i. Sam. vii.; at Jeruſalem in the hous of the Lord, be Joiada, ii. Cornicl. xxiii; ſic lyk in the ſam place be Joſia, ii. Kings xxiii; as alfo be Ezra and Nehemias; they thought it maift neidfull to giſſ themſelues to the fanning, beginning ther preſentlie amang the paſtors at that Affemblie, and be that exemple to pas to the Synods in euerie prouince, and from tham to the Preſbyteries, and ſa to euerie Congregation in particular. The quhilk, of the grait mercie and bleſſing of God, was effectuat, the Lord preparing his ſervants and kirk for a tryall following, be a maift profitable and comfortable exerceis going befor; yea, making that feirfull invaſioun

of the deuill to com on when his servants war best sett and maist happelie occupied, quhilk giffes me yit assurance that God will yit in mercie repear the brakes and decayes of his Jerusaleim. First, certean breithring of scharpeft and best insight war sett afyde to pen the enormities and corruptions of the ministerie, and the remead therof, the quhilk returnit to the Assemblie, was hard, confiderit, and allowit. The tennour in substance wharof followes :

THE TENNOUR OF THE ADVYSE OF THE BREITHRING DEPUT FOR PENNING OF THE ENORMITIES AND CORRUPTIONS OF THE MINISTRIE, AND REMEAD THEROF
ALLOWIT BE THE GENERALL ASSEMBLIE, APR. 1596.

Corruptions in the Office.

FORSAMIKLE as be the over sudden admissioun and light tryall of perfonas that entres in the ministerie, it comes to pas that manie sklanders falles out in the perfonas of ministers, It wald be ordeanit for remead in tyme coming, that mair diligent inquisition and tryall be vsit of all sic perfonas as fall enter in the ministrie: As specialie in thir pointis, That the intrant salbe posit vpon his conscience in the prence of God, and that in maist graue maner, what moues him to accept the office and charge of the ministrie vpon him. If it be a trew inward motioun and desyre to serue God and win faulles to Chryst, or worldlie moyen of lyff and preferment: That it be inquired giff anie, be solistation or moyen, directlie or indirectlie, pres to enter in the said office. And it being fund, that the solistat be repellit; and that the Presbyterie repell all sic of their number fra voting in the electioun or admissioun as salbe fund moyennars for the sollicitat, posit vpon their conscience to declar the treuthe for that effect.

Becaufe be presentationnes manie are intruist forcible in the ministrie and vpon congregationnes, that vtters therefter that they war nocht callit be God, It wald be prouydit that nan seik presentationnes to benefices without aduys of the Presbyterie within the bounds wharof the benefice lyes: and giff anie do in the contrare to be repelled as rei ambitus.

That the tryall of perfonas to be admitted to the ministerie heirefter, consist nocht onlie in thair lerning and abilitie to preiche, bot also in conscience and feiling, and spirituall wesdome, and namlie in the knowlage of the bounds of thair calling in doctrine, discipline and wesdome, that he may behaue himself accordingly with the diuers rankes of perfonas within his flock, as namlie Atheists, rebellus, and those that ar vexit with diuers tentaciones, and ar weak in conscience, and sic vther wherin the pastorall charge is maist kythed, and that he be meit to stoppe the mouthes and convince the aduersars: And sic as ar nocht fund qualifeit in thir pointis, to be deleyit till fordair tryall, if ther be apperance they may be fund qualesiet. And becaufe men may be meit for sum places that ar nocht for vther, it wald be confiderit that the principall places of the realme be prouydit be men of maist worthie gifts, wesdome, and experience, and that nan tak the charge of graitter number of people nor they ar able to govern; and that this Assemblie tak ordour therwith.

That sic as salbe fund nocht gevin to thair buik and studie of Scriptures, nocht cairfull to haue buikes, nocht gevin to sanctificatioun and prayer, that studie nocht to be powerfull and spirituall in doctrine, nocht applying the sam to euerie corruptioun, quhilk is the pastorall gift, obscure and over scholastic befor the peiple, cauld and wanting spirituall zeal, negligent in visting of the seik, and caring for the pure, indifereit in selesing of parts of the Word nocht meit for the flock, flatterers,

and difsembling at publict finnes, namlie of grait perfonages, in their congregations for ather flatterie or feir : That all sic perfonnes be censured according to the degrees of their faults ; and if they amend nocht, bot continow thervnto, to be depruyed.

That sic as be sleuthfull in the ministration of the Sacraments, and irreuerent profaners therof, receaving clein and vnclein, ignorant and sensles, profan, making na conscience of their profession in their calling and families, omitting dew tryall and examination, or vsing light or nan at all, or having in their tryell respect of perfonen, wharin ther is manifold corruptiones ; that all sic be scharplie rebuked, and if they continow therein, deposit.

Giff anie be fund fellars of the Sacraments, or colludars with sklanderus perfonen in dispensing and ower seing tham for money, be deposit simpliciter.

That euerie Minister be chargit to haue a Sessioun established of the meittest men in his congregation, and that discipline, strik nocht onlie vpon gros finnes, as hurdome, bloodshed, etc, bot vpon all finnes repugnant to the Word of God, as blasphemie of Gods nam, swearing in vean, banning, profaning of the Sabathe, disobedience to parents, idle, vnrewlie annes without calling, drunkards, and sic lyk deboushit men as hes na conscience in their lyff and rewling of their families, specialie in bringing vpe of their bernies, liars, sklanderers, bakbyters, braullars, vncharitable, merciles, brakers of promise, &c. and this to be an vniuersall rewl throughout the realme. And sic as be negligent heirin, and continow efter admonitioun in their negligence, to be deposit.

That ther be a cair in receaving of sic as fall in publict sklander, to sic tham nocht onlie gif outward obedience by constraint, quhilk is the Magistrats office, bot to find appeirand warrand in conscience of their trew conuersioun, finding in tham bathe a feilling of their fine and apprehensioun of mercie ; and that nocht onlie in that opin fine wherin they ar tean, bot in far graitter couered finnes committed against God, and knawin to him. And sa to vse this occasioun to win the faull throwlie to Chryst be all diligence in doctrine and exhortation ; and namlie of repentance, quhilk nocht being trevlie practised then, that place is abbusit, and the perfone casten in graitter sin, and God maire heillie offendit for publict profanation and mockage.

Dilapidatioun of benefices, demitting of thau for fawour or money, that they becom new patronages without the aduys of the Kirk to the wrak therof ; and siclyk interchanging of benefices be transactioun, and transporting of thamselues be that occasioun, without the knowlage of the Kirk, preceillie to be punished. Siclyk setting of Takks, without the consent of the Assemblie, be punished according to the Actes ; and that the demission in fawours for money or vtherwayes to the effect aboue vryttin be punished as dilapidators.

Corruptiones in their Persons and Lyfs.

That all sic as ar light and wanton in behauiour, as in gorgeus and light apperrell, in speiche, corrupt communications, morologie, aischrologie, entrapelie, vsing vean and profan companie, vnlawfull gaming, as dancing, carting, dycing and siclyk, nocht befeiming the grauitie of a pastor, be scharplie and graulie rebukit be the Presbyterie according to the degrie therof, and continowing therein efter dew admonitioun, that sic be deprivit as sklanderus to the Gospell.

That ministers being fund swearars or banners, profaners of the Sabbathe, drunkards, feghtars, guiltie of all thir, or anie of tham, be deposed simpliciter ; and sic lyk leiaris, detractors, flatterers, brekers of promise, brawlers, and quarrellars, efter admonitioun continowing therein, incur the lyk punishment.

That Ministers gevin to vnlawfull and incompetent traids and occupationnes for filthie gaine, as

hauling of hostilities, taking of ockar besyd conscience and guid lawes, and bearing warldlie offices in noble and gentilmens houffes, merchandice, bying of victualles, and keeping of tham to the darthe, and all sic lyk warldlie occupatiounes as may distract tham from thair charge, and that may be sklanderus to that pastorall calling, be admonished, and brought to the acknowlagment of thair sinnes, and if they continow therein, to be deposit.

That Ministers nocht resident at thair flockes be deposit according to the Actes of the Generall Assemblie and Lawes of the Realme, itherwayes the burding to be leyed vpon the Presbyteries, and they to be censured therfor.

That the Assemblie command all thair members, that nan of tham await on the Court and efares therof without the advys and allowance of thair Presbyterie. Item, that they intend na action ciuill without the said advys; and for remeading of the necessitie that sum ministers hes to enter in pley of Law, that remead be cravit for summar and schort processe to be vfit in ministers actiones.

That ministers tak speciall cair in vsing godlie exerceis in thair families, in teatching of thair wyffes, childring, and servands, in vsing ordinar prayers and reiding of Scriptures, in removing of offensive persones out of thair families, and sic lyk vther poinets of godlie conuersatioun and guid exemple: And that they at the visitatioun of thair Kirks try the ministers families in thir poinets forsaide; and sic as ar fund negligent in thir poinets efter dew admonitioun, false adiudgit vnmeit to govern the hous of God according to the rewill of the Apostle.

That Ministers in all companies stryve to be spirituall and profitable, and to talk of things pertaining to Godlines, as namlie of all sic as may streithen in Chryst, instruct in thair calling, and of the meanes whow to haue Chrysts Kingdome better establisht in congregatiounes, and to know whow the Gospell flourisheth in flockes, the hinderances and remeadies therof, etc. wharin and anent thair is maifauld corruptiounes bathe in our companeing with ourselues and vthers. That the contraveinars herof be tryed and scharplie rebukit.

Finalie, If a Minister be fund to countenance, procure, or assist a publick offender put at be his awin minister, and to beir with him, as tho his awin minister war over feneir vpon him, he be rebukit, &c.

FINIS.

Thir corruptiones and remeads being read in the Assemblie was recommendit to the consideratioun of all the breithring betwix God and thair conscience; and all war exhorted to prepar thamselues again the day following to the exerceise of the Word, fasting and prayer, and sa to the action of renewing the Couenant.

The day following, the haill breithring war assemblit in the Lessar Kirk of Edinbruche, tham alean without the peiple, whar a godlie zelus father, Mr Jhone Davidstone, laid the doctrin and directioun of the action being the mouthe of the rest in prayer. His doctrine was vpon the 41, 42, 43, 44, 45, and 46 verses of the 12 of Luc Evangell; verie plean, particular, and powerfull, in sic fort as the grauitie and motion of the man himself, with the mightie force of the Word, moued the haill breithring exceedinglie. Efter the quhilk all war directed to thair privat meditationes, confessioun, and prayer a

large space ; efter the quhilk the forsaide mouthe maid publick confessioun and deprecation, during the quhilk tyme teares war shed abundantlie. Therfter the Moderator declaring the purpose and end of the actioun, as be teares and countenance of the breithring vnfeinyit sorow and humiliatioun was testified, sa he desyrit that be the lifting vpe of thair handes they sould signifie the desyre and resolution quhilk they haid of amendiment of all bypast sinnes, in commissioun or omissioun, against God and dewtie in thair office and persones, promising, be his grace, an earnest indeuour for the sam ; and sa a eutring of new againe in Covenant with thair God in Iesus Chryst, the grait pastor of the faulles and Mediator of the Covenant, &c. Efter the quhilk, prayer being maid be the Moderator for obtaining of grace, and working of the Spreit for that effect, the blessing was pronuncit, and the actioun endit, quhilk lasted about the space of thrie houres and mair.

THE COVENANT RENEWED IN THE SYNOD OF FYFF, 12 MAY 1596.

In the fourt sessioun therof, anent the making of a new Covenant betwix God and his Ministerie within this realme, ordeanit in the last Generall Assemblie to be done in euerie Synodall throughout the land, the present Assemblie of Fyff, apprehending the weghtines, tending ather to an effectuell reformatioun of all things amis, (sa far as can ly in the waiknes of man,) in the pastors first, and syne in thair flockes, or then to involue all in a mair feirfull giltines and danger of horrible iudgment, be sealling vpe a new and maist graue testimonie and witnessing against all, thought it maist neidfull that all meanes sould be vsit that might moue and steir vpe the hartes of the breithring to an earnest consideratioun and feilling of thair vndewtifulnes and transgressiounes in thair offices, families, and persones, to bring tham to a trew humiliatioun, sorrow and greiff therfor, to a plean confessioun of the sam in the presence of God, a cearfull seiking of mercie for Iesus Chrysts seak, an awowing and promising of amendiment in tyme to come, be the assistance and mair effectual working of the Spreit of Grace, and a vehement solisthing of God be prayer for that effect. And sa causit first to reid in the publick audience of the Assemblie, distinctlie, the Articles of Reformatioun sett down in the last General Assemblie, the quhिल्s war ordeanit to be insert in the Buik of the Synod, and euerie Presbyterie commandit to haiff the copie therof in thair buiks, and to cause euerie an of thair members to extract to tham selff a copie therof for thair remembrance. Nixt, for preparatioun of the hartes, ordeanit the

Pastor of the place, David Fergusone, to keipe his awin place and houre of doctrine the day following, and studie to fram his doctrin for the purpose; and be the vottes of the maist part, all maid choise of Mr David Blak to teache the next day thereafter, to be kept with preceise abstinence. Immediatlie efter the quhilk doctrine, the haille breithring fould convene in the place of the Assemblie for the solem renewing of the said Couenant; and in the mean tyme, earnest exhortatioun was maid be the Moderator to wey the mater and wark they war about maist deiplye, and earnestlie with thair God in thair conscience, with meditation of the forsaide pointes of Reformatioun, and remembrance of that curs vpon sic as does the Lords wark negligentlie and deceatfullie. Also to call to God earnestlie for the breithring appointed to deall in doctrine.

Sa vpon the 13 day of May, being Furifday, efter the doctrin delyuerit be Mr David Blak, vpon the ground, the 13 chap. of Ezecq. and last vers of the 5 Psalme, the quhilk was copius, powerfull, percing and pertinent, the breithring of the Ministerie, and Commisionars of euerie parochie present, haillelie and immediatlie convening in the place of the Synodall, the Moderator, for the better disposing of the harts, and exemple of ordourlie proceeding in the actioun, red the last chaptour of the buik of Josua, wherin Josua, calling togidder the heades and rewlars of the peiple, recomptes the benefites of God bestowit vpon tham, and fettes the said rewlars and heades of the peiple to advyfment, Whidder they war resoluut and vprightlie meined to ferue that God in vprightnes and treuthe, vtherwayes to leaue af anie professioun of his service, and tak tham to Idolatrie; and sa efter diuers demands, and answers gevin be the peiple, he fettes down the Contract and Couenant in forme, and registers the sam in the buik of the Law, and setts vpe a stan vnder an ake tree, in a monument therof for a memorandum in all tyme to come. The quhilk exemple and form was followed point be point. First, be commemoration of the benefites of God bestowit on the Kirk of Scotland in planting and garding the flaming from the Castilians, Obenittes, Spaniards, Bischope Balaam, and lait conspiracie of the papist Erles. The quhilk being endit, and a lytle begoun to be spokin of vntthankfulnes and vndewtifulnes in caring trewlie and earnestlie over that wark of God, and watching over the flockes of Chryst committed to the pastors charge, and over the quhilk the Lord haid sett tham sa lang with sic libertie and ease, the Lord steirit vpe sic a motioun of hart, that all war forcit to fall down befor the Lord, with fobbes and teares in abundance, euerie man mightelie commouit with the affectionnes of thair con-

science in the presence of thair God, in privat meditatioun rypping out thair wayes, confessing and acknawlaging thair vnworthines and craving earnestlie grace for amendiment, and that a lang space.

Efter the quhilk, the hartes being sattelit, the Moderator, as comoun moutlie of all, at grait lainthe maid open confessioun of vnthankfulnes, forgettfulnes, vndewtifulnes, negligence, and caldnes, hardnes of hart, darknes, senselesnes, instabilitie, vanitie of mynd, stubburnes and rebellious in will, foulnes and vncleines in affectionnes, vndantoned feritie in perturbations, vnsauorines and folie in speiche, and of conversatioun facioned efter the world, easeliar and mair reddelie drawin efter the maners and custome therof from God, then having force of holines and of the spreit in word and action to draw the peiple from thair vean conversatioun to God, and the seiking of thair lyff and saluatioun: And finalie, with trimbling and manie teares for the offence of sa guid and gratius a Lord and Father, misusing of sa grait and honourable a calling, and quakking for feir of sic a weght of wrethe hinging on for the blud of sa manie faulles lying on our heids, we all bitterlie weipit and earnestlie sought for a blessing and grace to vse the present occasioun of the grait mercie and lang suffering of God grantit to ws rightlie and fathfullie for amendiment.

Efter the quhilk confessioun, the Moderator, entering again to deall in doctrine vpon the dialogisme or conference of Josua with the eldars and rewlars of the peiple, and first, insisting sum what vpon the reiecting of the consent as a thing impossible to tham to serue God, wha was holie, angrie, and indling, to mak the breithring try out thair awin sinceritie and vpright meining of thair hart, he resoluit the dout of impossibilitie, and the greiff of experience of relapse, schowing that the graitest perfectioun we can attein vnto in this lyff is to ken and feill our awin imperfectioun, and stryve and labour against the saming in treuthe and vprightnes of hart; absteyning from all things that may quench the spreit, and fearfull vsing of all that may steir vpe the sam, sending all vnto Chryst Jesus, the guid and gratius pastor, and to his fulnes and perfectioun.

Nixt, vpon the thrid consent of the peiple, and reply of Josua, commanding tham to cast away thair Idolles, the Moderator insisted earnestlie vpon the casting away of our Idolles, that is, all these things of this world wharof we tak mikle thought, and wharin oftentimes we tak mair pean, and delytes mair nor in God, his service, or our calling; schawing that it was our part in this Contract and Covenant, to giue ourselues haillelie to serue the Lord in

treuthe, vprightnes and fidelitie. And the part of God was to be our God, to keipe ws from all euill, and pronyde for ws all things guid for ws; the quhilk his part he wald, but dout, fulfill aboundantie, if we haid a cair of our part. But alas! whill as forgetting our part, and leaving it vndone, we tak on the part of God, caring for prouisioun, defence and preseruatioun of ourselffs, we fall in infidelitie and distrust of him, yea and in proude idolatrie, placing ourselues and moyens of this world in the roum and dignitie of God Almighty, etc.

And sa, efter diuers vther poinets of doctrine, admonitiones, and exhortationes, for the purpose, be lifting vpe of the hand, enerie an testified befor God, and mutualie an to an vther, the sincere and earnest purpose of the hart to studie till amend and serue God better in tyme to come, bathe in thair privat persones and in the office of that grait ministerie of Gods honour and saluation of the peiple coneredit to thame, etc.

And last, the Moderator spak vpon these words, "You ar witneses this day against yourselffs," etc. and anent the monument of the stean sett vnder the ake, and the wretting of the Couenant in the buik of the Law, preissing to imprent and ingraue in the harts of the breithring and his awin, the remembrance of this Covenant, that it sould nocht be forgot, and maid irrit, and of na effect (quhilk was oftymes cast vpe to the peiple of Israell be the prophetes thereafter), declaring whow the Lord God haid our awin consciences to bear witnes against ws, out of the quhilk the memoriall of this actioun sould nocht be delet; he haid his angelles and all his creatours; he haid that sam place, yea the verie pillars of stean standing in that kirk, lyk as by thair awin consent this minut and foun of the hail actioun sould be insert and registrat in the buik of the Synodall Assemblies, ther to remean for our admonitioun and remembrance during our tyme, and for example to the posteritie.

Thereafter the Moderator, remembering of the defectioun mentioned soone efter the deathe of Josua, and the fathers and eldars that haid sein the warks of God in thair dayes, for preventing of the lyk defectioun, and fastning of this new Covenant the mair firmie in the hart, for that effect, of all the breithring of smaller age, requyrit certean fathers, godlie and zealus breithring thair present, to speak as thay haid sein, hard and helpit to do in the grait wark of God, in planting and preseruatioun of the Gospell and libertie of Chrystes Kingdome, trewlie and sincere within this land.

And sa Dauid Fergusone, pastor of Dumfermling, a reuerend father, spak verie pleasandlie and confortablie of the beginning and succces of the ministe-

rie; namlie whow that a few number, viz. onlie fax, wharof he was an, fa mightelie went fordwart in the wark, but feir or cair of the world, and preualit, when ther was na name of stipend hard tell of; when the authoritie, bathe ecclesiastik and ciuill opponit themselues, and skarslie a man of name and estimatioun to tak the caufe in hand, etc. But now it was fallen to that the feir or flatterie of men, cair of getting, or lothnes of losing, of stipend and moyen of lyff, haid weakned the harts of a multitud of ministers, etc.—ioyning thervnto exhortatioun meit for the purpose.

Mr Jhone Dauidstone, a zealus graue father, directed from the Generall Assemblie to visit our Synodall, followit, and spak verie movinglie and profitablie, saying, That as the fathers of the peiple of the Jewes, efter thair retourn from Babylon, lukiug vpon the building of the new repearit Temple, and comparing it with the facioun of the auld that they haid sein, weipit bitterlie; even sa was he movit when he beheld the present estait of our Kirk in the persones and conversatioun of the ministerie and professours, and conferrit the sam with the beginning that he haid sein, being sa vnlyk in godlines, zeall, grauitie, loue and hartlines, stoutnes, cair and peanfulness, mightines and powar of doctrin, etc. with ernest admonitiounes and grane exhortatiounes moving the breithring to indewour to find the fruicts of that dayes wark, etc. He meinit also mikle the want of lerning in the ministerie, having sa guid educatioun, and sa grait tyme and occasioun of letters and knowlage, that yit he could skarslie meit with an, that could talk or reafone in an exact and lerned maner of hard places of Scripture or controuersit questionnes; or that could schaw takens of reidding of antient doctors of the kirk, or the historie therof, ioyning the precept of the Apostle, Attendite lectioni, etc.

Mr Patrik Simfone, Minister of Sterling, being present with the said Mr Jhone, and ioynit with him in commissioun from the Generall Assemblie, requyrit be the Moderator, spak verie halelie and weill anent a point of Reformatioun, viz. of the mouthes of the ministers quhilk sould be the Oracle of God, whafe lippes sould keipe knawlage, and at whafe mouthes the Law of the Lord sould be fought as the Messingers of the Lord of hostes, as sayes the prophet. And yit to be sa comounlie and openlie defylit and abusit with foolishhe, vean gesting and vnfanorie speitches and talk, evin at tables in open audience, schowing an vnklein and unsanctifeit hart, cearles of the honour of God, and ædificatioun of his peiple.

Vther breithring also being requyrit in generall as God gave it, and movit thair harts to continow that maist profitable and comfortable exerceise for lea-ving of a deipe stampe of the actioun in the harts of the breithring. Mr

David Blak, an of the pastors of St Andros, spak of the dekey and falling abak of relligioun, sinceritie, zeall, and vprightnes quhilk he haid espyit, being yit bot a schollar in St Andros, be the default and warldlie and vnspirituall behaiour of tham that succedit in the ministerie and rewling of the Vniuersitie, vnto these godlie and vpright men that preceidit tham : That the greiff therof haid bein grait in his hart during his abyding out of the countrey, except sa far as he haid hard of Mr Andro Meluin ; and returning in the countrey he haid fund the sam falling to almaist a remediles miserie, and yit haid bein thrust in be God and his Kirk in that roum, and sa schawing his indeuours wislit the concurrence of the breithring and helpe of thair prayers ; exhorting verie powerfullie euerie an till attend vpon thair awin charge in a new manner, according to the doctrin delyverit be the last Moderator, repeated againe be himselff that day, and now promisit and adwomit solemlie to be observit and preffit vnto be all and euerie an of the breithring in this present actioun, etc.

Mr Andro Meluill, Rector of the Vniuersitie of St Andros, followit furthe the sam purpose, and insisting on the feir of defectioun, warnit the breithring of a lait experience of a grait waiknes and flying away, when the holie discipline was persecut and sought to be overthrawin ; whow manie, for feir of the want of thair stipend onlie, war brought to a sort of denying of Jesus Chryst be subseriving to the wicket Actes of Parliament in the yeir 1584, wharby the libertie of his throne and kingdome was intendit to be vtterlie subuerted. What could be luiked for then gif the Spainyards, wha haid leatlie takin Calis, fra quhilk in few houres they might easelie transport tham selues to this Yland, yea in our awin Firthe, he could essay our constancie with syne and exquisit torments of thair Inquisition, vpon the quhilk piece of seruice our excommunicat forsaunit papist Erles war attending. Whereby he mightelie exhorted all the breithring to tak heid to thamselues, and fixt the doctrin quhilk they haid hard that day, and this present actioun and Covenant in thair memories, and till vse fathfullie this gnid occasioun of rest and libertie that God sa gratiuuslie geves, to be inarmit and preparit against the day of tryall, quhilk was nocht far of.

Thir speitches endit, efter treating and finising of vther incident maters, earnest prayer was powred out be the Moderator for getting of grace to remember, practise and pay the wovves ther maid, and efter hartlie thankgiffing for that memorable benefit of God, the Assemblie was dimissed about four efter noone, als full of spirituall ioy in the faull, as emptie of corporall fuid, euerie

brother with exceiding grait gladnes glorifeing God for that actioun aboue all vther that euer they haid bein partakers of: To whom onlie be all praife and honour for euer. AMEN.

THE COUENANT RENEWIT IN THE PRESBYTERIE OF ST ANDROSE.

Vpon the penult Furifday of the monethe of July, 1596, the Covenant was renewit in the Presbyterie of St Andros, be a verie frequent Assemblie of gentilmen and burgesſes, prepared for the purpoſe befor be thair miniſters in euerie paroch; wherin, as the Synod befor, ſa the Presbyterie appointed me the comoun mouthe, keiping the form ſett down before as neir as might be. The generall heides of the exhortatioun war theſe :

The Covenant of God is the contract, ſecuritie, and warrand of all our weil-fear, maid with Adam efter his fall, renewit with Noe efter the flud, then with Abraham, etc.

This Covenant is broucht to remembrance, and ſa in a maner renewit as often as the Word is pretched, the Sacrament viſit, or exerceis of faſting and publict repentance keipit.

Bot in a ſpeciall maner it hes bein viſit amangs the peiple of God, efter a grait threatning and appeirance of manie plagges, and grait danger for ſinne and vnthankfulnes, ſic as hes bein eſpyed be the Siers and Watchmen in this land, wha therfor hes begoun at thamſelues in thair Generall and Synods.

The maner therof is firſt : To try the brakes of the Covenant of God maid with ws, in the privat perſone of euerie an, in thair families, in nibour-head, and in diſcharge of publict offices in Kirk and Comoun weil : 2. In acknowledging and confeſſing the ſam with vnſeinyit ſorow and repentance : 3. In craving mercie for the Mediator of this Covenant his ſeak, with trew ſathe beleiving in him : And laſt, in taking ernest purpoſe, and making promiſe and vowes of amendiment, with a ſathfull endewour of keiping and peying of the ſam in all the lyff thereafter.

The Covenants of Ezra and Nehemia, whilk they maid with the peiple efter thair retourn from Babylone, quhilk with faſting and prayer war maid, wryttin, ſealled, and ſworn, was read diſtinctlie, and conform to theſe heads, doctrin, and exhortatioun viſit ; and efter meditation in privat and publict prayer, be hauilding vpe of hands, thir promiſes and vowes war maid in ſpeciall, for teſteſeing of a trew conuerſion and change of mynd. 1. The exerceiſe of reiding the Word with prayer and thankſgeiving, and catecheiſing of child-

ring and servants, to be vsit and done be the father of euerie familie ordinarlie within the sam. 2. The resisting of all enemies of relligioun, without feir or fawour of anie persone. 3. The planting of the ministerie of Gods honour, and saluatioun of the peiple within thair paroches, bestowing cost theron to thair abilitie, and seiking the Kirk dewties to be recouerit for that effect. 4. To tak ordour with the pure that thair be nocht vagabund beggars. 5. To keipe better publict conventiones, and discharge offices and comoun dewties for the weill of Kirk and Countrey: And last, to tak cair of comoun warks, namlie of the standing and reparing of briggis. Sa efter prayer to God for grace to perform, left vnto all the formar transgressiounes the giltines of horrible periurie war adioyned, to hasten the extremitie of iudgment, etc. the action endit.

Efter the quhilk, the speciall barrones and gentilmen conveinit with ws in the place whar the Presbyterie fittes, whar be conference, vnderstanding that ther was grait word and appeirance of inuasioun of Spaineards, and that the excommunicat forfaulted papist Erles war com ham quietlie, the gentilmen offerit thamselfes verie fracie for resistance, and named thair capteanes of horfmen and futmen, and fett down in ordour anent thair armour and provision; wharof it was thought guid the King shold be aduertised, to whom for that effect the Lard of Reiras and I war directed, bot war nocht takin weill withe, and ther was an vther degrie of decay of my Court, for the King haid determined to bring ham the papist Lords again, and lyked of nan that wald nocht wag as the bus waggit.

A Soum of the Doctrine of the Covenant renewit in the Kirk of Scotland, and namlie within the Prouince of Fyff, and in the Congregatioun of Kilrunny, the fyft of Sept. 1596; set down in maner of Conference for the vse of the Peiple.

M. Thow heires that God hes movit the watchmen and fathfull pastours of the Kirk of Scotland and this Prouince of Fyff, beginning at thamselfes to call and labour to moue all to a tryall of the brak of his Covenant, and an exerceise of renewing of the saming: What does thow think and esteim of the Covenant of God?

P. I think and esteim of the Covenant of God, as the onlie euident, right, securitie and warrand of all my weifear.

M. Wharfor sa?

P. Becaufe it is the contract, band, and obligatioun wharbe God binds and oblefes himselfe to be my lowing God and Father in Chryst, sa as therby I am sure to want na guid thing, and to be kept from all evill.

M. What war thy ceas and esteat if thow wanted this warrand?

P. Even that maist miserable esteat of Nature, without God, without Chryst, a chyld of wrathie,

alian from the Comoun weill of his peiple, vnder the flauerie of the Deuill and Sinne, and, finalie, a faggot of helles fyre.

M. What is then the subſtance and tennour of this Covenant?

P. God obleses himſelf of his frie grace to be my God and father in his Sonne Jeſus Chryſt; and I with the reſt ar bound to be his ſervants and childring.

M. Wha hes moyenned this Contract and Covenant, and knit it vpe betwix God and thie and his peiple?

P. The onlie Mediator and Reconcylar my Lord Jeſus Chryſt, and that be his awin pretius blood, and bitter paſſioun and deathe.

M. And what is the condition on thy part, wharby thou may be kend his ſervand and chylde in Chryſt?

P. Giſ I embrace this promiſe of Gods grace and benefeit of the bliſſed Covenant (purchaſtit be Jeſus Chryſt) be a trew ſathe, and teſtifie the ſam in loue, halines, and obedience.

M. I perceave then the Contract is mutuall, ſa that God is nocht bund to thie, giſ condition be nocht keipit on thy part. What then giſ thou hes broken? Is nocht the Contract diſſolued, and maid to thie of na ſtead, force, or effect?

P. Yes in verie deid, giſ God ſould enter in iudgment with ws, and deall ſtreatlie and preceiſlie according to his iuſtice and right.

M. And what ſould then becom of thie?

P. Even to be caſt away in the former miſerie and condemnation with the deuilles; and that ſa mikle the mair, as we ar become ſathles and mean ſworn, brakere of his halie mutuall band and covenant.

M. Thou then, tell me, hes thou enterit in this Covenant with God? and hes thou compromitted with him according to the tennour of this Contract and mutuall band?

P. Yes indeid I haue, or then I war maiſt miſerable.

M. When enterit thou therin?

P. Even when I was firſt baptiſed, and hes profeſſit the ſam ay ſen I cam to anie wit or knowlage, be giſſing confeſſioun of my ſathe, and vſing of the Holie Supper.

M. And hes God keipit his part to thie?

P. Bleſſed be his holie nam and heavinlie Maieſtie, for he hes bein alwayes to mie a gratius God and bountifull lowing father.

M. But what hes bein thy part againe to him?

P. Alas! I haue broken and tranſgreſſed maiſt vnthankfullie, ſinning ſearlie at all tymes againſt my guid God, my neighbour, and my awin faull. And ſa if he ſould deall with me in iudgment according to his right, I can haue na ſecuritie or warrande of weilſear to produce, bot man cloſe my mouthe and confeſ I ly maiſt miſerable vnder danger of Gods wrathe, and all his pleaggies and iudgments, temporall and eternall.

M. Now, what if God might be moued to forget and remit all bygians, and enter in a new covenant and contract with thie, wald thou nocht be glade to embras ſic grace?

P. O! with all my hart; bot whow ſall that be?

M. Giſ thou erneſtly repent thy ſinnes hypaſt, tak vpe a ſectfull purpoſe of amendment, with a ſathfull promiſe and vow of the ſam vnto the Lord by his grace for the tyme to come, and by aſſurit ſathe cleiue to the Lord Jeſus in whom is all holines and perfection.

P. That is daylie crauit of ws be the Word of God, vſe of the holie ſacraments, and often tymes in the exerceiſe of faſting and publick repentance.

M. Treuthe indeid; for the Covenant and purpofe is all an and the fam: Bot becaufe daylie we brak, it haid neid daylie to be renewed to ws; and namlie efter a lang fparing and large bountifulnes of God, and manie foull finnes and grait vnthankfulnes, tending to an vtter defectioun from God, and procuring of the extremitie of his wrathe and indgments. When God wotchaffes then, as he maift mercifullie does at this tyme, to call ws, be his fervants the watchmen, to the renewing of the Covenant, that he may yit defer his plagges, and continow his mercifull guidnes toward ws, fould we nocht be glaid therof, and indeuour ourfelves with all cair and reuerence to meit the Lord offering mercie and grace?

P. Now the God of mercie grant we may fa do, and work in my hart in fpeciall be his Halie Spreit for that effect. Bot alas! I have fett myfelf oftentimes to repent, and promifed and adwovut amendment with myfelf, bot could never attein to the performance; and therfor, I feir I fall do na vther thing at this tyme, bot involue myfelf in a new giltines of menfwearing and brak of promife.

M. Giff thy hart be vpright and trew toward God, and if thou find anie ernest defyre of amendement, with a laboring, ftriving, and preaffing thervnto, howbeit thou can nocht attein to that thou wald, feir nocht, for God requyres nocht perfection of ws in this lyff, quihilk he knawes we can neuer attein vnto, becaufe he will nocht giff it: Wha is the God of ordour that hes apointed a tyme of feighting and a tyme of triumphing, a tyme of fojourning and wandring, and a tyme of habitatioun and dwelling, and finalie, a tyme of warling and fuffering heir, to mak us conform to Chryft, that we may heirefter ring with him in glorie. Therfor, heir we haue to ftrive againft our awin imperfectiones, and againft his enemies and ours, the deuill, the warlde, and fleche; and he trew fathe to cleue to that perfection of his Sone the Lord Jefus Chryft our Sauour, in whom he is weill appeafit, and of whafe perfection he will accept of as ours; for Chryft is the Cautioner of the Covenant and Contract for ws, and fa principall deatter, taking the fam vpon him to fatiffie in all whar we ar vnable. Onlie remember this, whar Chryft dwelles in the hart be fathe, ther is a continuall grouthe and progres in knawlage and halines during this lyff, quihilk hes the awin perfection in the lyff to come, fulfilled even in ws be the quicning fpreit of Chryft, working then without all contradicioun, impediment or ftay.

P. O! that effrayes me maift of all, for alas! I find na grouthe or going fordward, bot rather a decay and bak turning.

M. Surlie, if thou be the chyld of God, thou mon grow vpe to the iuft stature of a perfynt man in Chryft, and be lyk the pleafand plants in the Lords ortecheard. Bot tak heid I pray thie, whom God fa difpofes and moues (for ther is nocht monie of that fort,) as it is weill done to think na thing of thyfelf, fa be war till extenuat the grace of God and working of his Spreit, quihilk fould be alwayes acknawlagit with thankfull hartes to his praife. For it is in that poinct with the godlie in fpirituall giftes, as with the warldlings in temporall, that an thinks lile or na thing of that quihilk they haue attained to and gotten, bot ay wald be at ffordar and mair; and fa does that vther. Alfo ther wilbe a decey in appeirance for a farder grouthe, and a grouthe quihilk will nocht be perceavit, vnles it be narowlie loked vnto, even as in the tries and plantes in the wintar feafone, quihilk nochtwithftanding the cauld froft and foaw, having the rutt faft in the ground, is ever growing ather within or without the erde, in hight, graitnes or fum way; yea, and that quihilk is farder in the Elect of God, comounlie ther is graitter grouthe and going fordward when they think and feilles leift, and leift when they feill and think maift; for, but queftion, then ar we beft in Gods fight and eftimatioun when we ar warft in our awin and contrair. And feilling is na fure rewell of fathe, for we will feill mair a whittell in our finger, nor the helthe of the hail body. Yet for treuthe, the mair

feilling of the foarres of sinne, the graitteir misseure of grace; for it is by grace that we can feill sinne fair. Assure thyself, therfor, of a guid eais if thou find that feilling, yea, or the sorow for want therof, with desyre to haue it, for that is nocht of fleche and bluid, bot of the spreit of grace, quhilk can work bathe the will and deid in that misseure that he knawes meit for this, with the quhilk be content.

P. Weill, Sir, I thank God with all my hart, of your confortable instruction, wherby I am brought to be weill resolut to indeuour myselff in this actioun, besekand yow also to schaw me whow I fall proceed therinto.

M. First, be preparatioun traueling earfullie to try and find out thy sinnes and transgressiounes of Gods holie law. Nixt with an feilling dispositioun in remorse and sorow for the sinnes committed, craving mercie and forgifnes therof, and with a fectfull purpose promising be his grace till amend. Thridlie, in traueling for fruct efter the actioun, be marking these sinnes in speciall quhilk maist greives thy conscience, or thou knawes to be offenseine to the godlie, and indeuoring but delay to amend the sam.

Anent all the quhilk thou wilbe at lynch instructed in the doctrine quhilk God of mercie fall withchaff to grant for that effect; and therfor pray earnestlie to God to grant giftes to his servants of knowlage, feilling and vtterance to delyver, and to thyself, and the rest of the peiple, grace to receaue the sam with light of vnderstanding, and cair to practise.

Now the gratius Lord, for Jesus Chryst his Sonnes seak, be thair Holie Spreit of grace mot work it in ws all. AMEN.

Thus was our peiple catechised the hail monethe of August, and vpon the first Sabbath of September, the Covenant with the holie communion celebrat to thair grait confort.

And as efter all our fastes (quhilk I haiff pretermitted in this Storie, becaufe I haue wraitten a speciall Treatise therof,) sa efter this exerceise we wanted nocht a remarkable effect. For if God haid nocht extraordinarie prouydit for Scotland victualles, (coming in sic store and abundance out of all vther countries, as never was sein in this land befor, sa that, be the æstinatioun of the customers and men of best iudgment, for euerie mouthie that was in Scotland ther cam in at least a boll of victuall), thowfandes haid died for houngar; for nochtwithstanding of the infinit number of bolls of victuall that cam ham from vther partes, all the heruest quarter that yeir, the meall gaue aught, nyne, and ten pound the boll, and the malt alleavin and twoll, and in the fourthie and wast partes manie died.

I dar nocht bot mark it, whowbeit against my will, that the Ministers of Edinbruche and Kirk therof, neglected and omitted this actioun of the Covenant, with the effect of a feirfull desolatioun, gif we daur indge.

About the end of August the King calles a Conventioun of the Esteattes to Falkland, euen of sic as be sawour and frindschipe war neirest ioyned with the excommunicat, forfaultit papist Erls, whar Alexander Setoun, President of the

Seffioun, a papist, maid a prepared harang, wharby to perswade the King and Esteattes to call hame these Erles, left, lyk Coriolanus the Roman, or Themistocles the Athenian, they sould ioyn with the enemies, and creat an vnresistible danger to the esteat of the countrey. Diuers of the ministerie war wraiten for to that Conventioun, bot sic as the King knew he could mak. But Mr Andro vnderstanding therof, and being a Commissioner apointed be the Generall Assemblie to fie to the dangers of the Kirk at all occasiounes, cam thither, and presented himself with the rest. Whom when the King saw, he send to him, asking of his earand, and willing him to go hame; bot he said he haid a commissioun first to discharge in Gods nam and the Kirks, to the King and Esteattes.

When the King and Esteattes war sett down, the King causses the Ministers to be callit vpon be nam and lettin in, leaving out Mr Andro, who cam in with the formaist. The King finding fault with him that cam ther vncallit, he answers, "Sr, I haue a calling to com heir be Chryst Jesus the King, and his Kirk, wha hes speciall entres in this tourn, and against quhilks directlie this Conventioun is mett; charging yow and your Esteattes in his nam, and of his Kirk, That yie fawour nocht his enemies whome he hattes, nor go nocht about to call hame and mak citiciners, these that hes trateroullie fought to betrey thair citie and natiue countrey to the crewall Spaiyard, with the overthrow of Chrysts Kingdome, fra the quhilk they haue bein therfor maist iustlie cutt of as rotten members, certifeing, if they sould do in the contrair, they sould feill the dint of the wrathe of that King and his Esteattes." And braking on in particular vpon the graittest part of that Conventioun, with plane speitch and mightie force of zeall, he challengit tham of hiche treasons bathe against Chryst and the King, against the Kirk and Countrey of Scotland, in that purpose and counfall they war about. Bot the King interrupted him, and commandit him to go out, whase command he obeyit, thanking God that they haid knawin his mynd, and gottin his message dischargit. Mr David Lindsay, Mr James Nicolson, Mr Patrik Galloway, and I, that remeanit and hard all, and spak in the contrar, and adhering in effect to that quhilk Mr Andro haid vttered, bot in sic sort, that the King with fear promises satisfieit over easelie and removit. In end, the Esteattes concludes, that the King and Kirk being satisfieit, it war best to call tham hame, and that his Maiestie sould heir thair offerres for that effect.

In the monethe of September following, the Commissioners of the Generall Assemblie, with diuers vther guid breithring, conveinit in Cowper, and vnder-

standing certeanlie of the retourn of the papist Lords, and of their plattes, purpofes, and biffines, with thair fauorars and affociattes, thought guid to direct certean of the breithring thair prefent to the King, being in Falkland, to mein the mater to him, and craue a difcharge of his dewtie, namlie that feing without his licence and knowlage, as was certefeit to the Kirk be his Maiefties Minifters, thefe rebelles was com ham, and war about to mak infurrection in the countrey, ther dangerus indewours fould be naturlie prevented be his Maieftie, his authoritie and powar. Also that ther fould be a meitting again of the breithring in Edinbruche the monethe October following.

Sa Mrs. Andro Meluill, Patrik Galloway, James Nicolfone, and I, cam to Falkland, whar we fand the King verie quyet. The reft leyd vpon me to be fpeaker, alleaging I could propone the mater fufstantiufly, and in a myld and finothe maner, quhilk the King lyked beft of. And entering in the Cabinet with the King alan, I fchew his Maieftie, That the Commiffionars of the Generall Affembly, with certean vther breithring ordeanit to wathe for the weill of the Kirk in fa dangerus a tyme, haid convenit at Cowper. At the quhilk word the King interrupts me, and crabbotlie quarrels our meitting, alleaging it was without warrand and feditius, making ourfelues and the countrey to conceaue feir whar ther was na caufe. To the quhilk, I beginning to reply in my maner, Mr Andro doucht nocht abyd it, bot brak af vpon the King in fa zealus, powerfull, and vnrefiftible a maner, that whowbeit the King vfed his authoritie in maift crabbit and colerik maner, yit Mr Andro bure him down and outtered the Commiffioun as from the mightie God, calling the King bot "Gods fillie vaffall," and taking him be the fleiue, fayes this in effect, throw mikle hat reafoning and manie interruptiones: "Sr, we will humblie reuerence your Maieftie alwayes, namlie in publict, but fen we have this occaifioun to be with your Maieftie in privat, and the treuthe is, yie ar brought in extream danger bathe of your lyff and crowne, and with yow the Countrey and Kirk of Chryft is lyk to wrak, for nocht telling yow the treuthe, and giffen of yow a fathfull counfall, we mon difcharge our dewtie therin, or els be trators bathe to Chryft and yow. And therfor, Sir, as diuers tynes befor, fo now again I mon tell yow, ther is twa Kings and twa Kingdomes in Scotland. Thair is Chryft Jefus the King, and his kingdome the Kirk, whafe fubiet King James the Saxt is, and of whafe kingdome nocht a king, nor a lord, nor a heid, bot a member. And they whome Chryft hes callit and commandit to wathe ower his Kirk, and governe his fpirituell kingdome, hes fufficient powar of him, and authoritie fa to do, bathe togidder and feueralie ;

the quhilk na Chriftian King nor Prince fould controll and difcharge, bot fortifie and affift, vtherwayes nocht fathfull fubiects nor members of Chryft. And, Sir, when yie war in your fwadling cloutes, Chryft Jefus rang frie in this land in fpyt of all his enemies, and his officers and minifters convenit and affemblit for the rewling and weill of his Kirk, quhilk was euer for your weil-fear, defence, and preferuatioun alfo, when thir ſam enemies was feiking your deſtruction and cutting af. And in ſa doing, be thair affemblies and meittings ſen ſyne continowalie hes bein terrible to theſe enemies, and maiſt ſtedable for yow. And will yie now, when ther is mair nor extream neceſſitie of the continowance and fathfull diſcharge of that dewtie, drawin to your awin deſtruction be a dewilliſhe and maiſt pernitiuſ counſall, begin to hinder and diſhart Chryſts ſervants, and your beſt and maiſt fathfull fubiects, quarrelling tham for thair conveining and cair that they haiff of thair dewtie to Chryſt and yow, when yie fould rather commend and countenance tham, as the godlie kings and guid emperours did. As to the wiſdome of your counſall, quhilk I call deuilliſhe and pernitiuſ, it is this, that yie mon be ſervit be all ſort of men to cum to your purpoſe and grandour, Jew and Gentill, Papiſt and Proteſtant; and becauſe the Miniſters and Proteſtants in Scotland is ower ſtark, and controules the King, they mon be waikned and brought law be ſteiring vpe a partie to tham, and the King being æquall and indifferent, bathe ſalbe ſean to flie to him; ſa ſall he be weill ſervit. Bot, Sir, gif Gods weſdome be the onlie trew wiſdome, this will proue mere and mad folie, for his curs can bot light vpon it; ſa that in ſeiking of bathe, yie ſall los bathe, wharas in cleiuing vprightlie to God, his trew ſervants fould be your ſure freinds, and he fould compell the reſt counterſitie and leinglie, to giſſ over thameſelues and ſerve yow as he did to David." Thir things, and manie vther, was ſpoken be occaſioun in conference with grait libertie and vehemance, till at laſt the King ſattelit and dimitted ws pleaſandlie, with manie atteſtationes that he knew nocht of the papiſt Lords hamcoming till they war in the countrey; and whowbeit the Eſteates haid licenced tham to mak thair offers, they fould nocht be receaued till they thameſelues war furthe of the countrey again, and offer what they wald, they fould gett na grace at his hand till they ſatiſfied the Kirk.

The 20 of October the Commiſſionars of the Generall Affembly, and from diuers Synodalls, conuened at Edinbruche, the haill proceedings wharof from that day vntill the xvij day of Decem. that accuſed wrakfull day to the Kirk and Comoun weill of Scotland, becauſe they ar at lainthe, and particulalie in forme of Ephemerids ſett down be me in a buik be thameſelf, for con-

tracting of this volum, I mon remit the reidar therto. Only heir I will infer the offers quhilk the Erle of Hountlie maid to the Synod of Murray, be his Lady the 19 day of the forsaide monethe of October, that it may be knawin whow trew the Lord hes euer bein in his promises to his Kirk, in making thair and his enemies leinglie yeild, and to gif ower thamselues vnto his David.

The Offers presented be the Lady Henric Stewart, Countes of Hountly, hauing commission from hir housband in his absence, to the Synodall Assemblie of the Presbyteries within the Dioceſe of Murray, conuenit in Elgen the xix day of October, 1596.

AT the first heiring, and hauing intelligence that your worships heir conuenit, and remanent of the Kirk of this Realm, hes bein in tyme past, and as yit remanes euill informit be suggestioun of misreportes of my Lord and Spouse, that he could be a Trafector with strangers sen his departing out of this realme, in preiudice of the religioun presentlie professit in the sam, and of the esteat of his native countrey, I, as hauing commissioun in his nam, offers nocht onlie to mak his purgatioun of the finitler misreportes of him aboue wrytten, bot also that he fall abyd and submit himselff to all lawfull tryall theranent; and if he beis fund culpable and giltie therof to suffer and vnderly the censours of your Worships, King, and Counfall.

Secondlie, I offer that he fall mak sufficient securitie nather till attempt, assist, nor deuyse anie thing in tymes cumming, tending to the alteration or inuersioun of the religioun presentlie professit within this Realme.

Thridlie, offers that he fall banithe and eiet from his companie and societie all Jesuites, Seminarie Preists, excommunicat persones, and notorius knawin Papists.

Feirdlie, he is, and false content to intercomoun and confer with quhatsumener of the ministerie your Worships and hail Kirk apoiect; and in cais he may be mouit be guid arguments and reasones, and therby persuadit in his conscience to leaue the religioun presentlie profest be him, he fall embrace the religioun profest within this Realme.

Fyftlie, offers that he fall ressaue an ordinar minister in his companie for his better instructioun, on his awin charges; and in mean tyme fall keipe guid ordour.

Sextlie, for better assurance of his guid meining, he is content till assist your discipline in punishing of vyce.

Seuintlie, in consideratioun of the premisses I will desyre your Worships to gif and conceal a reasonable tyme wharin my Lord my Spouse may be resolued in his conscience, and that it will pleis your Worships to schaw him that fawour to absolue him fra the proces of excommunication; and that he may haue, be your mediatioun and interceeding, his Maiesties fawour and oversight, to remean within the countrey vntroublit during the tyme of the conference.

And for your persuasioun to the premisses, I offer in his name, that he fall mak sufficient securitie for obferving of the Articles aboue wrettin; and in testimonie of his guid intentiones, fall assist the planting of ministers in the Kirks desolat within his bounds.

Thus subscribed,

HENRETT COUNTESS OF HOUNTLEY.

Thir Articles war presentit be the barones vnderwryten : Sr Walter Ogilbie of Findlater, Knight, Robert Innes of that Ilk, Sr Jhone Gordown of Pitlurg, Knight, Wilyeam Sutherland of Duffes, Jhone Vrqhart of Tullo, Tutor of Crommertie.

Vpon thir offeres the papist Erles war suffered to bruik the countrey, yea ther awin houffes and leivings till the monethe of May thereafter, when at the Generall Assemblie houldin at Dondie, they war absolued. Quhilk was easie to effectuat, the ministrie of St Andros and Edinbruche, and sa of the hail southe, being ather defated or drawin to the Kings deuotioun ; and the ministrie of the northle haillelie be fear and flatterie maid for the purpose. And thus our vnderwiffulness did lose again that grait victorie quhilk God haid conqueist ower these enemies ; the quhilk I pray his mercie they be nocht maid iust scourges to the ministerie in speciall therfor.

Immediatlie efter that xvij day of December, the ministers of Edinbruche, Maisters Robert Bruce, James Balfour, Walter Balcanquall, and Wilyeam Watson, war nocht onlie counfallit, bot earnestlie vrgit be thair flok to flie. Twa of the quhilk, Mr Robert and Walter past southe in England. The vther twa cam northle ower to Fyff, whar they war attendit vpon and receavit in a hous quhilk the Lord haid preparit for the confort of his servants. Ther, vnder the wings of Gods providence, they reposit, and ther thair host penned the Apologie of thair cause, following :

A Declaratioun of the iust causes quhilk moued the Ministers of Edinbruche to withdraw them selves from thair flocks for a season in the moneth of December 1596, giueing place to the wraithe of the Prince, to reserue themselues for a better tyme.

THER hes bein, in all ages, is, and salbe, sum professit malitius enemies to the Lord Jesus and his servants : Sum that wald profes frindschipe to tham, bot the loue of this world sa overrewles thair affectiones, that when the frindschipe of the an and the vther comes in comparisone, sa that of necessitie they man forfeak an of tham, lyk the ritche man in the Gospell, with heavines of hart they depart from Chryst : Sum weak and infirm breithring that haid neid nocht onlie of righteas informatioun in the treuthe, bot also of continuall confort : And sum wyfe and strong fauorars wha leakes na thing bot intelligence of the proceedings of maters that they may meantein the caus, and stand thervnto against whatsoever calummie or sklander.

Concerning the first, wharof we mein nocht to tyne tyme in wassing of sic Moores, nor contrar to the command of our maister, to cast our halie things to dogges, and sett our peirles befor sic swyne, seiking to find and saue sic whom the Lord will haue lost and destroyed, and therfor in his righteas iudgments giffes tham ower to thair awin fantasies to forge out stumbling blokes, and cast tham in thair awin way to fall on, and go from euill to warfe, deceaung and being deceaunt, to thair awin iust condemnatioun.

As for the second fort, it war bot loft labour alſo to perſwad tham of the treuthe ; for it feareth with tham as with an ſa affectionat to his frind that he meines never to ſpeir his quarrell, what euer be done, what euer be ſaid, right or wrang, trew or fals, rathlie or aduſedlie, ſa it tend anie wayes to the hurt or hinderance of his affectionat frind, it is all an ; yea, he is ſa ather blindit or willfullie addicted to his fond frindſchipe, that the leaſt appeirance of the hurt ther- of makes right, treuthe, weſdome, aduſitnes in his conceat to alter bathe name and nature, and be eſteimed and giſſen out for contrarie vyces. Sa ar they to the frindſchipe of thair gear and this warld.

Our onlie cear is of the twa rankes that remeanes, rightlie till informe that an of the iuſt and wechtie cauſſes mouing ws to withdraw ourſelues from our charges, and leaue af the exerceiſe of our miniſterie amangs our flockes of our awin accord for a ſeaſone, (quhillk vtherwayes we ſould haue bein compelled to do againſt our willes, to the los of our liues and graitter diſauantage of the comoun cauſe, as euidentlie will appeir in our Apologie efter following,) and togidder heirwithall to ſubioyne ſum confort alſo for the confirmation of that vther ; beſeikand tham bathe to accept of the ſaming rightlie and lowinglie in the tender bowelles of the Lord Jeſus.

Thair is twa things as we vnderſtand blawin abroad of ws for our diſcredit, and the hurt of the cauſe of Jeſus Chryſt. An, that we haue left our flockes, and ſa becom, of paſtors, hyrlings. The vther, that we ar fled from the lawes, and ſa of guid ſubiects becom rebelles and outlawes. The quhillk crymes ar befor God and man, in all reformat kirkes and comoun weilles, ſa hynous and odius, that gif we haid nocht the teſtimonie of a guid conſcience in the contrare to vphold ws befor God, and euident reaſones to cleir ourſelues befor the reaſonable and godlie, we wald eſteim ourſelues of all men maiſt miserable.

For as concerning the flight from our flockes, we haue the command of our Maiſter bidding ws, being perfect in a citie, to flie to an vther, and conform to the ſaming his awin exemple, and the exemple of his apoſtles, nanlie St Paull, who, being let down in a baſket by night over the walles of Damafcus, eſchaped, and the manifold flightes of manie reuerend fathers of the antient kirk, and nanlie of the godlie and zealus Athanaſius, weil thought of and approvin of all Chriſtianitie. And wha, I pray yow, ſpeaking in conſcience, will or can deny our perfecutioun ? Having ſic bludie bod- wards coming to ws from court continuallie, ſic ſchoring to pluk ws out of our pulpites, ſic bitter and malitiuſ realling againſt ws at tables, and in conference of counſallours, ſic blaſphemus traducing in publick, be proclamatiounes at mercat croſſes with ſound of trumpet ; whar befor that euer we war callit or hard, we war convict of ſeditioun and treaſſone, and proclaimed to be ſic perſonnes, nanlie in that maiſt malitiuſ and blaſphemus proclamatioun, wherein was deducit the proces led againſt Mr David Blak, in the ſelfſ maiſt informall, impius, and iniuſt, and we inuoluit in the guiltines of the ſau alleagit crymes, to be mail partakers of the ſam puniſhment at the pleaſur and will of the Prince ; wha, God wattes, and man bathe, what guid will he hathe vttered towards ws and all our maiſters ſervands, ſen the receaving of our deidlie enemies the papiſt Erles in his ſawour : For the quhillk, we humblie pray the Lord to be mercifull to the King, and gif him repentance in tyme befor that grait iudge of the warld ſett his iuſtice court, enter in reduccioun of that proces, and pronounce a ſeirfull ſentence in his contrar, to be execut in wrathe without delay. And at laſt a maiſt craſtelie denyſit tumult and infurrection motioned be our enemies, and moned be the ſimple populace ; the quhillk nochtwithſtanding, be our diligence and authoritie, it was aſſwagit without anie violence or tort done to anie man, praiſit be God. Yit, forſothe, the ſam is ſa hille aggregait, that it is giſſen out to the warld for a conſpiracie of ws and our associattes, of hie treaſſone againſt his Maieſties

perfone and counfallours, and maid to be a sufficient caufe, wharfore we fould be apprehendit as feditious trators, committed to warde, and condemnit to fchamfull execution.

For what better could we haue loked for at the hands of our accursed enemies, the excommunicat papift Erles, whafe fpeciall frinds and fauourars hes nocht onlie alienat the hart of his Maieftie from ws, bot fa incenfit the faming in hatred and wrathe againft ws, fleired vpe be our frie rebuiking of finne, and fathfull admonitiounes giffen from tyme to tyme to his Maieftie for efchewing of the feirfull iudgments of God, that his awin mouthe hes brathed out bludie fentences and domes againft ws. The quhilk thing, when our breithring the Commiffionars of the Generall Affemblic haid efpyed and confidderit befor thair departing of the town, forcit to leaue ws be that ftreit charge and proclamatioun, they gaiff ws thair fpeciall advys and counfall, that in cais our Magiftrates and flock wald nocht preferue ws faiff from violent inuafion and craftie dint of deidlie malice, in that ceas we fould withdraw ourfelffs for a tyme, and referue ourfelffs to a better occafion, when we might ferue our God and his peiple be our miniftrie in faftie and freidome. And it is of veritie, that fa far was our bailies and counfall from that abilitie or dewtie, that they war fean for feir of thair awin eftaates to receaue a commiffioun to tak and apprehend ws, and put ws in ftreit warde and fure firmance, to be product at the pleafour of our enemies, and maid a prey to the recent anger of an incenfit King, whose wrathe is as the roaring of a lyon, or as a boare rubbit of hir whelpes, as fpeakes the Scripture. The quhilk they haid nocht fealit to haue effectuat indeid, giff God of his guid Prouidence haid nocht carit for our preferuatioun, and movit the hail breithring of our Prefbyterie, and vthers out of diuers partes of the countrey, being ther for the tyme, togidder with our awin Sefsioun and diuers of our flock better affected, to counfall ws cairfullie and maift vrgentlie to moue ws to efchew the prefent furie and danger, and keipe ourfelues to the fore for the wark of God at a better tyme. Giff then it be lawfull, comendable, and honeft for the floutteft to feir whar ther is iuft caufe, and flie to that end they may fecht againe, namlie to pastors wher ther is na danger of infecting of thair flockes with heresie, and euident danger intendit againft thair lyues; and if the premiffes and mikle mair, cleirlye knawin to the confciences of all men of cair and fight in proceeding of maters, be trew, it is manifelt that sic was the flat in deid of ws and our flockes. Ther is nan of found and functefied iudgment that will blam ws as mercenarie defertours of our charges, bot rather praife God, wha hes of his gratius guidnes wotchaffed fa to direct and protect ws to be referued in hope of farder employment in the wark of his glorie and grace in Iefus Chryft.

Now to the vther heid of our accufatioun, twitching our fleing from the lawes, we ftand iuftlie to the flat denying therof. For we flie nocht from the law, bot from the wrathe and euill difpofitioun of the iudge that may eafelie pervert the law; or rather from the partie wha intends, be prentence of law, to be reuengit vpon ws, as vpon thair noyfome enemies, wha, as they alleage, hes nocht ceffit, be our iuft rebuiking of thair finnes, quhilk they term feditious fermones, to difgrace tham befor the peiple, and therby at laft hes concitat the faming againft tham to bereaue tham of thair lyves and honors. Giff it be nocht fa, we appeill thair confcience befor God; and if it be fa, as it is indeid, haue we nocht reafone to declayne the iudgment of our partie, and flie from a craftie and crewall intendit reuenge of a deidlie and malitius enemye.

For to be plean in this our neceffar apologie, we ar forcit vnto for defence of the æftimatioun of our office, and credit of our calling amangs the peiple of God, nocht we onlie, bot all men of guid and æquitable iudgment, thinks it all an to be iudgit be the prefent counfall as be the Erle of Houndlie, in whafe fauour the advancement of the fpecialles of tham, fpeak what they will, bes bein procurit, and for whafe effect thair credit is continowed and increaffit at Court. And we ar fure

nan will esteim ws foolithe or fleyed for fleing from the iudgment of that crewall trator, as from the burning of Dunbirfall or Spanilhe Inquisition.

And as to the Kings Maiestie, we flie nocht from his lawfull authoritie, but from his vnlawfull wrathe, nocht from his euill naturall (quhilk of itself is maist element,) but from his preiudicat disposition and euill opinioun conceavit agaiust ws be the maist subtilt and importune subiectioun of craftie serpentes, from whafe pernitiis poisons our continuall prayer to God is, that his Maiestie may be faiff, and nocht therby flein in body and faull. For as to his Maiesties Judicatorie, we mein nocht to declyne it in this cause, nather, whowbeit we haue be all law maist iust cause of appellatioun therfra, being sa inormlie greivit and hurt be all his proceedings agaiust ws, yit we mein nocht simplie till appell to anie Hienes throne to anie Cæsars, kings or princes, in the ertlie, but a Rege male consulto et affecto ad melius. Sa that whow soone fouener it pleis God to delyver him from the companie and counfall of wicked Papists and malitius Atheists, and turn his hart and affectioun to the trew professours of the right Christian religioun and fathfull ministers therof, wha without all questioun, is, hes bein, and will proue his onlie sure frinds and guid subiects, we fall in all readines and humillitie present ourselues befor his Maiestie, sitt dow fauld our seit, and tholl an asslye of anie honest men of whatsumcuer rank, for all art, part, read or counfall of that insurrection, or anie vther interpryse at anie tyme attempted agaiust his Maiestie.

Wharfor, deir breithring, we earnestlie exhort yow in the bowelles of our comoun Sauour to conceane of our cause and doings aright, and nocht onlie to satisfie yourselff with the equitable reasones and motiues therof, wherby all occasioun of offence and milkyking may easelie be removed, bot also of Christian dewtie and loue to play the aduocat for ws at the hands of vthers, namlie of sic as may haue acces to deall with his Maiestie for the trenthe, and moue his Hienes to a better dispositioun.

For, as concerning our dewtie to his Maiestie, the God of heauen, the cearsar of all hartes, bears ws witness, that we inioy a guid and quiet conscience theranent, quhilk accuses ws nocht of omitting anie thing we oucht of dewtie to his Maiestie, nor committing of anie thing agaiust his Maieslies persone or estate, vnles it haue bein be the exces of affectioun or zeall, fearing for his danger, and caring for his weil and preferuatioun agaiust all sort of trators: That lyk as his Maiestie haid guid pruff and experience therof agaiust Boduall, from whafe attempts he could never be frie till we put to our land; and efter redding of his Maiestie diners tymes out of his clauces, at last maid him fean, being excommunicat, till abandone the countrey; sa he might haue the sam agaiust these graitter and mair dangerous trators, the said Bodualles confederattes at Memmure, the excommunicat papist Erles, wha seikes maist subtiltie to betrey his Maiestie in body, faull, kingdom, lyff temporal and euerlasting. Gif heirin we haue offendit, let the King pardone and forgiff ws.

But alas! wald to God the wrang war done to ws onlie, the pure servants of the Lord Jesus, and nocht directlie to himself, whafe croun and kingdome is violentlie invadit; withe whome the King enterit in actioun for redding of merches, and in the mean tym maid irruptioun violentlie within the middes of his vndouted possessioun, and vnder conference of things alleagit questionable betwix his ertlie kingdome, and the kirk, the spirituall kingdome of Chryst Jesus, satt down in iudgment, tuk decreit to himself, and therby acclaimed the speciall priuileges of the croun of Chryst, to wit, the iudicator of the preching of the Word, and conceaving of prayer, and annulling of the constitutionnes and commissionnes of his supream assemble within this realme. Gif anie gentillman of the countrey haid bein sa vsed with his nighbour in questioun of his merches, wald he nocht be thought to haue inist occasioun of compleant, yea iust cause and quarrell to war his gear, land, himself and all that wald tak his part for redres therof? And yit fall nocht the Lord Jesus

be hard to complean? Sall his fervants be declarit trators, because they mein his cause? Sall his officers be rebelles, because they warn his frinds to cognos vpon the wrang and sie it repeatit? And sall sic oppressioun and tyrannie pas vnrepresit? Sall he wha has receiued the baill lands and colles of the erthie for a iust possessioun, yea, all powar in heavin and in erd from the grait Creator therof, suffer himself to be thus handlit and vsit? Sall the Pagan Turc, the Cam of Tartarie, the Muscovit and Sophie of Pers, defend their bounds and conquest kingdomes? Sall bastard Christiannes, sic as Prester Jhone in Afric, beire impyre, and Philipe of Spean mak the world agast, inlarging his dominiones from the west to est, and in the mean tyme the hair of the world, the king of glorie, be oppressed, spulied, and dishonored be a litle erthlie Regulus? Na, alas! wald to God the King knew what he war doing, and tuik vpe rightlie, and confidderit the fathfull, lowing, and fearfull hartes of the ministrie, wha sies the hat wrathe of Jehoua kindlit against him, for helping the wicked and faworing of tham whom God haittes, and of the Lord Jesus, King of Kinges, for invadding of his possessiounes, and vsurping vpon his spiritual crown and kingdome: And therfor mon cry the alarme and giff the warning in tyme to leaue af and repent, befor he be consumit therby, and maid a feirfull spectacle to the rewlars of the erde.

Alas! his conscience, and the conscience of all, may weil ken, it is nather ritches, honour, land nor rent, nor na worldlie particular that we craue, as does his courtiours, wha goes about to cla and counsell him, nocht according to his weilseare, bot efter his affection and present dangerous dispositioun; and sa when they haue gotten that quhilk they fought, they cair na mair for him, bot wald haue another in his place, of whom they might gett mair, to serue their insatiable appeit. Bot our cair onlie is left he offend his God, and sa be left destitut of his grace and protectioun, and fall in the hands of sic as seiks his wrak and distructioun. And yit, forfute, they ar the frinds, and we the enemies; they the wyse and discreit, and we the inordinat foolles; they the faucers of his honour and priuileges of his crown, and we the empearers therof, and sic as seikes to disgrace him befor the peiple. But alas! wald to God his Maiestie saw thair plattes, and knew thair deuyffes, he wald fle from tham as from the sword, or consumption of raging fyre; for, as Solomon speakes of the barlot, "Honnie is in ther mouthe, but the sting of bitter deathe is in thair end." Let the King perfew ws as he pleases, we fall nocht ceas to requyt him with earnest prayer to our God to preferue his Grace from the miserable experience quhilk fall cleir this cause to the baill world, gif he brak nocht af his sinnes be repentance, and turn to God in tyme.

Now in end, we turn to yow, our deir afflicted flock, for the fastie of whafe faulles we hope, be Gods grace, to giff our lyves giff neid beis; whowbeit we esteim the present los of your gear of lytle aveall, in respect of that service quhilk yit in this lyf we may do to Chryst and his Kirk. What euer be the doings of men in this your vission, luik yie to the hand of God, iustlie working that quhilk sa often be our monthes he forwarned yow of, for the contempt of his Gosnell, and fruitles passing over the lang simmer and seasonable heruest therof. He hes moued the folie of a mad and confusit multitude to minifer to your troublers the occasioun of your present perplexitie, yea of his heanie plag vpon your hartes, bodies and geare, to the spilling be apperance of a guid cause, and moving of the wrathe of an erdlie prince against yow. Bot we besek yow therin to perceaue and tak vpe the angrie face and crabbit countenance of the Lord of Hostes, wha hes the coupe of his vengeance, mixit with mercie and iustice, in his hand, to propyne to this hail land, and euerie member therof, in what rank and degrie so euer they be. Of the quhilk the servants of his awin hous, and yie in speciall, hes gottin the breird to drink. Drink it patientlie, for whowbeit it be bitter, it is a halfsome potioun of repentance propynit to yow in mercie; bot be assurit for your confort, when that bathe wrought weil vpon yow and ws for our humiliatioun and amendi-

ment, the thik dreg of that read wyne of the Lords vengeance is preparit in wrathfull iustice for the enemies to drink, the quhilk they fall drink, mill they, will they, to thair horrible destruction and confusioun euerlasting. AMEN.

At the beginning of Januar, the King, with grait forces of the Homes, Cares, and southland gentell men, cam to Edinbruche, quhilk put the town in grait feir, and thair was keipit a frequent Conventioun of Esteates, wharin war maid manie strange and feweir actes, the tytles wharof followes :

Inprimis, Thrie actes of Counfall confirmed be thair autoritie : an, finding the vproare at Edinbruche the xvij of December to be hichest treason, and the authors and partakers, with thair fauorars, to be trators in the hichest degrie. An vther, discharging the ministers stipends that wald nocht subscriue a band acknowlaging the King to be onlie Judge in maters of treason or vther ciuill and criminall causles, committed be preaching, prayer, or what way so ener. The thrid, ordeaning all provests and bailyies, shireffes, stewarts, and vthers of autoritie, that sould happen to be present at anie sklanderus speitches of his Maiestie, in pulpit or vtherwayes, to stay tham from anie farder proceeding, tak and apprehend, keipe and detein tham, till they sould vnderstand his Hienes pleasure anent thair offence.

Item, Ther past an act with thir, finding his Maiestie to haue powar to charge and discharge a Minister to teache at anie tyme or place, as he sould think convenient.

Item, Ane Act discharging all Generall and Synodall Assemblies and Presbyteries to be keipit at anie tyme heirefter within the brouch of Edinbruche, and the Presbyterie of Edinbruche to sitt in Musselbruche or Dalkethie.

Item, Ane Act ordeaning the Ministers hous in Edinbruche to be appropriat in tyme coming to his Hienes vse, be reasone of the treasonable and seditius complottes ther deuyfit at findrie tymes be the formar inhabitantes ; and therewithall the Nather Counfall hous, for that it was sum tymes employed to be a gard hous, to be a Chacquer hous in all tymes coming.

Item, Ther was a form of Band to be subscrivit be the provest and bailyies of Edinbruche, and thereafter to be presented to the remanent Magistrates within brouches, bearing a maist streat aithe of fidelitie to his Maiestie, and oblesing tham neuer to suffer anie Minister blasphem his Maiestie, his Counfall and Esteates, vnapprehendit, vnder the pean of periurie against the hail thrie perones of the Godheid, and vnder a grait pecuniall foun in cais of failyie.

Item, The Town of Edinbruche bund neuer to admit thair former Miniſters to teache again within the Town without his Maieſties conſent, never to chuſe anie vther in thair place without his Maieſties allowance ; ſiklyk neuer to chuſe a Magiſtrat without his Maieſties approbatioun ; and the preſent Magiſtrats to dimit and reſing thair offices ower in his Hienes hands, to the intent he may with the advys of Counſall elect ſic vthers as he pleaſes. And fordar, was inioyned to thaim, ather to find out the principall offendars, and mak thair proces cleir that ther reſt na thing but execution befor the laſt day of this inſtant, or els the proveſt, bailies, deacones, and counſall, repreſenting the haill body of the town, till enter thair perſones in warde within the town of Perth, vpon the firſt of Februar nixt, ther till vnderly the law for the ſaid treaſonable vproare, and for thair letting to libertie of Mr James Balfour, efter his apprehenſioun.

Item, The Seſſioun to be transported to Perth, ther to ſitt the firſt day of Februar nixt, and his Maieſtie and the Checquer to remean till then at Lithgow. The Commiſſars and Shireff Court to ſit at Leith.

At the ſam Conventioun was read on a day bot thrie billes : An of the Erie of Hountlies, an vther of the young Lard of Bonitones, and the thrid of the Lord Sachars, thrie excommunicat Papiſts. In the twa firſt, Aberdeen was chargit to heir thair offers, and, finding thaim agriable to the Law of God, conſcience and quietnes of the realme, to accept thaim, and to releiue the compleaners of the ſentence of excommunicatioun ; vtherwayes, to compeir befor the Counſall within 15 dayes thereafter, and ſchaw a reaſonable cauſe why ; with certificatioun, in cais of failie, letters ſould be direct to charge thaim ſimpliciter therto.

And laſt, Ther was apointed a number to ſitt in euerie quarter of the town of Edinbruche, and examine ſic as they pleaſit, or ſould be giſſen in row to thaim. Of whaſe depoſitionnes ther was wryttin monie quarres of paper, and yit amangs all nocht ſa mikle fund as might iuſtlie mak a man, to let be a miniſter, ſuſpitius of anie conſpiracie or fordeuſyt vproar, that could publiclie be puniſhable.

The King, finding this wantage and occaſioun, pouſſes fordwart the ſam to the conquering of the libertie, bathe of the Kirk and borrowes within this land ; and publiſſes in print a number of queſtionnes, wharby he calles in dout the haill diſcipline and ordour of the Kirk, ordeaning the ſam to be diſputed and concludit in a ſolem Conventioun of the Kirk and Eſteattes of the Realme, to be conveinit be him at St Jhonſtoun about the end of Februar.

Wharfor the Synod of Fyff, cairfull of thair dewtie at sa neidfull a tyme, convenit at Cowper the 8 of Februar, ordeanit euery Presbyterie to nominat and direct twa of thair maist discreit, wyfe, and resolut breithring to meit within the citie of St Andros vpon the Munday efter the xxj of that instant, ther to confer, reasone, and resolue with comoun and vniform consent on maist solid and substantius answers to be sett down in wryt verie schortlie for resolution of the Kings questionnes.

Also, efter ernest in calling of the nam of God, and graue and weghtie consideration of the dangers the haill esteat of the Kirk might fall into, if the government therof, manie yeirs ago establisht be the Word of God and lawes of the countrey, and peacable practise accompanied with a rare blissing of sinceritie and concord, voide of all errour and schisme even vnto this day, could be now callit in controuersie, and brought in doutfull and vncertain reasoning amangs men vnkilld in the Scriptur and Kirk esseares, without the advys of a Generall Assemblie, or anie inferiour assemblie of the Kirk, namlie at sic a tyme when the notour enemies therof ar, efter sa lang preparatioun, now in full readines to accomplis thair attemptats to hir vtter overthrow,— the Synod did nominat and ordean certean of thair maist graue, godlie, and discreit breithring, to wit, Dauid Fergusone, Mr Thomas Buchanan, Mr Robert Wilkie, Mr Robert Durie, Mr Wilyeam Scot, Mr Thomas Dowglas, and Mr Jhone Fearfull, to pas from the present assemblie in Commisshoun to the Kings Maiestie, and in all humble reuerence and dewtifull maner, be all guid arguments and reasones to trauell with his Maiestie, that this apointed assemblie at Perth may desert and be left of, or at leist be prorogat and continowit vnto the tyme the last apointed Generall Assemblie be the haill Kirk, with consent of his Maiesties Commisshonars, according to the Act of his Maiesties Parliament, conveyn in St Andros in the monethe of Apryll nixtcome, and giff thair advys anent his Maiesties intentionnes and purpose published in print; declaring to his Maiestie in speciall, that na Presbyterie hes powar to giff commisshoun to anie of thair breithring to cast in questioun or put in dout the determinationnes and conclusionnes of a Generall Assemblie, na mair nor a particular brouche may call in controuersie his Maiesties Actes of Parliament: Sa that whowbeit the Presbyteries fall direct thair Commisshonars to his Maiestie at Perth* at the day appointed, for testifeing thair dew obedience, they

* NOTA. The King wrot to all presbyteries throw the countrey to send thrie of thair number to the Assemblie apointed at Perth.

can on na wayes com instructed for the purpose mentionat therin, to put in questioun or alter anie constitutioun of a Generall Assemblie.

In lyk maner, that it wald pleis his Maiestie to relax the Ministers of Edinburgh from the horn, and repon tham again in thair awin rounes ; as also Mr David Blak to his awin charge in St Andros, certefeing his Maiestie, that he can do na thing mair to the contentment and winning of the hartes of all the fathfull and godlie of this land at this present tyme.

And fordar, to beseik his Hienes nocht to suffer anie thing to be published in print anent the proceeding of maters betwix his Maiestie and the Kirk of leat, having therin a special cear of his Maiesties honour and estimatioun, quhilk can nocht bot be imparit amang the godlie and sincere professours in all realmes, if our controuersies com in thair hands.

The said Synod also condifendit vpon certean instructionnes to be giffen to the Commiffionars, to be chosin be thair Presbyteries, to keipe the appointed dyet be the King at Perth, as followes :

Instructions gevin be the Synod of the Prouince of Fyff to the Commiffionars, to be chosin be euerie Presbytrie within the said Synod, to go to the Conventioun, appointed be his Maiestie at Perth ; the quhilk the said Synod ordeanit tham and euerie an of tham proceisslie to keipe.

FIRST, yie sall schaw that yie ar com for obedience to his Maiestie, and nocht for that yie acknowledge that to be a lawfull Generall Assemblie, be reasone it was nocht appointed be the last generall, nor convocat be the advys of the Commiffionars of the last Generall Assemblie, as hes bein the practife of the Kirk at all tymes befor within this realme, warranted be the Word of God and lawes of the country.

Item, yie sall schaw that yie may nocht condifend in anie wayes to the reasoning or putting in questioun the maters of the polecie of the Kirk ; becaufe the Generall Kirk of this realme, to quhilk yie ar subiect, hes alreadye determined the faming, quhilk determinatioun yie haue also subferyvit vnto, and nan may call the sam in dout, and put tham in reasoning, but a Generall Assemblie. Therfor, yie sall desyre his Maiestie, in all humilitie, for continuation of the reasouning to the ordinar affigned Generall Assemblie, to be hauldin at St Androus the xxvj of Apryll nextcome.

Item, gif na continuatioun can be obtained, and yie ar vrged to proceide, yie sall protest for the liberties of the Kirk, and planlie disaffenting, keipe yourselffs frie of euerie thing that falbe done theranent.

Item, becaufe the Conventioun is apointed be his Maiestie onlie for the questionnes, yie sall nocht mell in anie maner of way wythe the receaving of Hountlie or ither excommunicats, or anie ither thing remitted from Synodall, or Presbyteries, or properlie belonging to a Generall Assemblie.

Item, in cais the brethring amangs thamfelues, or his Maiestie, or anie of his Counfall, enter in reasoning with yow, or anie of yow in privat, that yie hald fast be thir generall grounds :—1. That

the haill externall government of the Kirk mon be tean out of the Word of God. 2. That the ordinar pastors and doctors of the Kirk mon schaw the will of God out of his Word; and that onlie to be followed. 3. That the pastors and doctors of the Kirk of Scotland hes with lang and graue deliberatioun sett down and constitut the haill externall discipline and government of the Kirk; according to the quhilk it hes bein thir manie yeirs sa happelie governit and rewlit, that na heresie, schisme, or dissentioun hes haid place therein vnto this houre; and that ther is nan beiring office in the Kirk, wha calles the sam in dout. It wald, therfor, pleis his Maiestie nocht to suffer the rair and maist peaceable and decent constitutioun therof to be disturbit be exagitating of fruitles questionnes, namlie at this tyme, quhen Papists preassës, be that mean of disputatioun namlie, to brangle and pervert all.

Item, yie fall tranell with the ministers, barronnes, and noblemen, that fall happin thair to be conceinit, that an vniform supplicatioun may be maid and gissen in for restoring of the ministers of Edinbruche, and Mr David Blak again to thair flockes; and behaue yourselnes heirin in the feir of God and loue of Chryft and his kingdome, fathfullie and providentlie, with all dewtifull reuerence to the Kings Maiestie.

FINIS.

In this Assemblie also was read the Band quhilk the King and Counfall dewysit to be subscryvit be all ministers, vnder pean of tinfall of thair stipends, in effect to rescind the declinator subscryvit be all of befor at the calling of Mr David Blak befor the King and Counfall in the monethe of December. The quhilk band the Assemblie indged to be vnlawfull and superfluous for manie and diuers reasones, quhilk, togidder with the pointes of the forsaidd supplicatioun, yie fall find in the volum mentioned befor, of the particulars that fell out in the monethes of Nouember and December.

Vpon the 21 of this monethe, Februar, the breithring apointed out of euerie presbyterie conveined at St Andros, and diuers dayes towteing the Kings Questionnes,* the schort soun wharof, togidder with the questionnes tham selues, follows :

The Questionnes proponed be the King, to be resoluut at the Conventioun of the Estais and Generall Assemblie, appointed to be at the brouche of Perth, the last of Febr. 1596.

ANSWER.—1. Tim. 6.

GIF anie man teache urtherwayes, (viz. then the Apostle hes taucht concerning the government of the hous of God, quhilk is his Kirk,) and confentes nocht to the halfome words

* NOTA. Mr Jhone Lindsay was suspected to be the author of thir Questionnes. I wat he was cheidie on the counfall of tham, bathe in dewysing and following furthe of tham.

of the Lord Jhesu Chryft, and to the doctrin quhilk is according to Godlines, he is puft vp and knaves na thing; bot dotatlie about questionnes and stryff of words, wharof cumes invy, stryff, realings, euill furmifings, vean difputation of men of corrupt myndis, and deftitut of the treuthe, quhilk think that gean is godlines; from sic feparat thy felff.

Queft. 1. May nocht the maters of the external gubernation of the Kirk be difputed, falua fide et religione?

Ans. They may nocht.—1. The government of the Kirk being alreadie eftabliſhed and conſtitut vpon guid groundes of the Word of God, be lawes of the countrey, and mair nor threttie years poſſeſſioun. 2. Namlie at ſic a tyme when the Papiſts ar readie bent to ſchak and overthrow the Kirk and Goſpell. 3. When that vnformall conformitie is fought be our nighbour enemies of the diſcipline, the Biſhopes of Eingland. 4. In ſa diſſolut eſtate of a lawles and iuſticeles peiple. 5. When na edificatioun bot diſtrictioun and breidding of ſchiſme and diſſentioun within the bowelles of the Kirk may ariſe therof. 6. When nane of the paſtors or doctors of the Kirk douttes therament. 7. Let the King and Counſall conſider whow intolerable they wald think it, to caſt in dout the fundamentall lawes of the kingdome, and Actes of Parliament; or gif anie man wald put in arbitrement or reaſoning his vndouted poſſeſſioun, lenning vpon a law, and decret, and right vnreducit.

Queft. 2. Is it the King feueralie, or the paſtor feueralie, or bathe coniunctlie, that ſould eftabliſhe the Actes anent the external gubernment of the Kirk, or what is the form of thair coniunction to mak lawes?

Ans. All Actes of the Kirk ſould be eftabliſhed be the Word of God, contained in Holie Scripture, the ordinar interpreters wharof ar the paſtors and doctors of the Kirk. The extraordinar in tyme of corruptioun of the hail eſtate of the Kirk, ar prophettes, and ſic as God indowes with extraordinar giftes; and kings and prioces aucht, be thair ciuill authoritie, to ratife and aproue that be thair lawes, and vindicat be thair ciuill ſanctiounes, quhilk they declar to be Gods will out of his Word.

Queft. 3. Is nocht the conſent of the maiſt part of the flock, and alſo of the patron, neceſſar in the electioun of the paſtors?

Ans. The electioun of paſtors ſould be maid be thaim wha ar paſtors and doctors lawfullie called, and wha can try the giftes neceſſarlie belonging to paſtors, be the Word of God; and to ſic as ar ſa choſine, the flock and patron ſould gif thair conſent and protectioun.

Queft. 4. Is it lawful for the paſtor to leaue his flock againſt thair willes, albeit he haue the conſent of the Preſbyterie; and for what cauſe ſould the Preſbyterie conſent therto?

Ans. When the flock will feir and obey men and nocht God, and nocht keipe thair faithfull paſtors from wrang, and dint of deadlie malice and violence, in ſic ceas the paſtors, be conſent of thair Preſbyteries, may leaue thair flocks.

Queft. 5. Is it lawful for a miniſter to uſe farder applicatioun nar that quhilk may edifie his awin flock; or is the hail warld the flock of enerie particular paſtor?

Ans. A miniſter may declar and apply the Word of God throwout the hail Scripture, and his warks wrought throuhout the hail warld, for the glorie of God and eydificatioun of his particular flock.

Queft. 6. Is he a lawful paſtor, wha wants inpoſitionem manuum?

Ans. Inpoſitioun, or laying on of hands, is nocht eſſentiall and neceſſar, bot ceremoniall, and indifferent in the admiſſioun of a paſtor.

Queft. 7. Is it lawful for paſtors to expreſs particular mens names, counſallis, or magiſtrats in pul-

pit, or so vniue to deferyne tham, that the peiple may vnderstand whom be they mein, without notorious declarit vices and priuat admonitions preceeding?

Ans. The Canon of the Apostile is cleir, Them that publiclie sin rebuk publictlie, that the rest may feir. And sa mikle the mair giff the publict sinne be in a publict persone, bearing publict office and charge, quhilk nocht bring correctet, might indanger the publict estat. Nather can anie fear be healed without the plaster be particularlie applied to the persone and place of his feare. Vtherwayes, he does na thing of the pastorall dewtie aright; and sic as finds fault therwith, thinks mair ill to be calld vitius nor be vitius indeid, and, lyk foolles and bernes, chuse rather to die in thair disēse nor abyde the cure.

Queſt. 8. For quhilk vyces sould admonitiones and reprobuing of magistrats pas publictlie from pulpits in thair absēce or presēce, respectiue?

Ans. For all publict vyces, against the first and second Table of the Law of God, and that in all congregationes, becauſe all hes interes in thair King and superiour magistrats, therfor all sould ken thair danger, and be moued to pray for tham.

Queſt. 9. Is the application of doctrin in pulpits lauchfull quhilk is foundit vpon informations, bruits, and rumors, suspitions, conditions gif this be and that be, probabilities, liklines or vliklines in things to come in ciuill maters, quhilk all may be fals, and consequētie the doctrine following therevpon; or sould all applicatioun be vpon the veritie of knawin and notorious vyces?

Ans. Ther is na bruted vyce or corruptioun but may fall in the persones and offices of men, and comounlie the sin is mikle war nor the bruit; therfor thouche this war, ther war na grait perrell of an speaking treuthe therin. Albeit ther nather hes bein, or is anie applicatioun vsed but against over notorious veritie of vyces.

Queſt. 10. Is the text, quhilk is read in the pulpits, the ground wherupon all the doctrine sould be buildit, or may all things be spokin vpon all texts, so that the reiding therof is bot a cerimonie?

Ans. The Apostile to Timoth. Epist. ii. chap. 3. answers cleirly, that ther is na scripture quhilk is nocht sa ritcheilie inspyrit be God, that it is profitable for doctrin, refutatioun, correctioun, admonitioun, yea, even to mak the man of God perfyte for all guid wark; and to the Rom. xv. whatever is wrytten is for instructioun and consolatioun: Sa this is but an ignorant or cerimonius questioun.

Queſt. 11. May a simple pastor exerceise anie iurisdiction but consent of the maist part of his particular sessioun?

Ans. He may with consent of the best part, quhilk comounlie is nocht the maist; for he being the messenger of God and interpreter of his Word, hes mair authoritie with a few, nor a grait multitud in the contrare.

Queſt. 12. Is nocht his sessioun iudge to his doctrine?

Ans. The Word of God and exponars therof, the pastors and doctors, ar onlie iudge of his doctrin. The spirit of the prophetes ar subiect to the prophetes. I. Cor. xiv.

Queſt. 13. Sould nocht the Moderator of the Sessioun be chosin yeirlye of anie wha has vot therin?

Ans. The cheiff burding of moderatioun over the hail flock, lyes on the pastor or pastors. And becauſe of the message, gift, office, and commissioun by the Word quhilk he beares, the elders and deacones mon be moderat be him also.

Queſt. 14. May the Sessioun be lawfullie elected by Ministers onlie, but the consent of the hail congregatioun?

Ans. Nocht, for the ministers directs and moderates the electioun be the Word, and the congregatioun obeyes and giffes consent therto.

Queſt. 15. Why sould nocht elders and deacones of ilk particular sessioun be elected ad vitam?

Ans. They ar elected ad vitam except iust causes of deprivation intervein. Bot becaufe the kirk leiving is sacrilegiuſſie ſpoiled, quhilk ſould ſuſtein tham, they may nocht euerie yair leaue thair occupations and attend on that office; and therfor of a number lawfullie elected ſucceſſiue ſum releives vther, yit all abiding kirk officers; and this is of neceſſitie till the Kirk get hir awin leiving.

Queſt. 16. How manie Prefbyteries is meit to be in the haill countrie, in what places, and whow manie paſtors of kirk in ilk prefbyterie?

Ans. Plant the countrie weill with kirks out throw, and the kirks with paſtors and doctors, and this queſtioun wilbe ſoone ſolued; bot if this form of doing hauld on, ther wilbe fewar or they be ma.

Queſt. 17. Sould nocht the elders and deacons of ilk particular ſeſſioun haue vot in the prefbyteries, or the paſtors only?

Ans. Eldars alſo hauing commiſſioun from thair ſeſſioun in maters of maners, lyk as alſo deacones in the pures eſſeares and patrimonie of the kirk.

Queſt. 18. What is the maters of the iuriſdiction of the prefbyterie quhilk may nocht be intreated in particular ſeſſions?

Ans. The buik of the polecie of the Kirk of Scotland ſett down be the Generall Aſſemblic, and the firſt Act of the Parl. haldin at Edinbruche in An. 1592, anſwers heirto ſufficientlie, and to manie of all thir queſtionies; and therfor wald never haue bein proponit gif the auld affectionn haid remeanit towards the Kirk.

Queſt. 19. What form of proceſs in libelling and citation, termes and dyattes, probation and pronouncing of the ſentence, ſould be viſit befor the ſaid particular ſeſſiouns and prefbyteries reſpectiue?

Ans. Echo. Form ſummar, equitable, graue and ſpirituall, as beſt may ſerue for the end of thair dwelling to win faulles from Satan and his ſuares of ſinne, to God be trew repentance, and purging and preferring of the Kirk from ſklander and danger of corrupt and pernitiuſ members reſpectiue.

Queſt. 20. What maters ſould the ſynod intreat vpon, quhilk may nocht be decydit in the prefbyteries?

Ans. The anſwer to the 18 anſwers to this.

Queſt. 21. Sould nocht all wha hes vot in the prefbyteries, and als in the particular ſeſſions, haue vot in the Synodall Aſſemblies?

Ans. The paſtors, doctors, and ſic as hes commiſſioun from particular ſeſſionnes of congregationnes hes vott, except in maters of doctrin, wherin onlie they that labors in the Word may vott and iudge.

Queſt. 22. Sould ilk Vniuerſitie or ilk Collage, or ilk Maſter or Regent within ilk Collage, haue vot in the prefbyteries or ſynodals in the towns or countries whar they ar; and ſic lyk, what form of vot ſould they haue in the Generall Aſſemblies?

Ans. Doctors and Profeſſours of Theologie, and ordinar inſtructars of the youthe in the gronndes of relligioun ſould vott. The firſt, becaufe they ar ordinar office bearers within the kirk; the ſecond being lawfullie callit to be Symprefbyters.

Queſt. 23. Is it leſum to conuocat the Generall Aſſemblic by his Maieſties licence, he being pius et Chriſtianus magiſtratus?

Ans. Gif he be pius et Chriſtiannus, he will alwayes allow and protect the aſſemblies of the office bearers of the Kirk for governing of the ſam, wha hes thair office and warrand of conveining for diſcharge therof, nocht of anie erthlie or mortall king, but of Chryſt Jeſus, whom the Father hes

anointed his king on his holie montan; and therfor may convein in his nam, and fould whensoever they fie the weill of the Kirk, and doing of thair office to requyre the sam.

Quest. 24. Is it necessar that the Generall Assemblie be ordinar, or onlie extraordinarie convened for waighte causses concerning the Kirk?

Ans. The necessitie hes bein, is now, and yit lyk to be, in this land sa grait, that bathe the an and vther is neidfull. The ordinar for the ordinar causses contained in the buik of discipline; the extraordinary for preventing of dangers, et pro re nata.

Quest. 25. Hes nocht all men of guid larning and religion vot in the Generall Assemblie?

Ans. Nan may vott bot sic as hes lawfull calling, viz. Commissioners from Synods and Presbyteries: yit all the godlie and fathfull may assist, heir, or speak, in a graue, ordourlie, and comlie maner, with leaue asked and given be the moderator.

Quest. 26. Is ilk particular pastor obleit to repear to the Generall Assemblie, or is it sufficient that onlie Commissioners com fra ilk particular Sessioun, Presbyterie, or Synodall?

Ans. Commissioners ar sufficient for votting, but the hail fathfull for assistance, gif they pleise and neid be.

Quest. 27. Wha fould schuife the Commissioners to cum fra ilk schyre to vot in the Generall Assemblie?

Ans. The provinciall Synodes.

Quest. 28. Quhat is the number of voters necessar to the lawfulness of the Generall Assemblie, and whow manie of the hail number fould be pastors, and how manie vther men?

Ans. A certain of euerie province, and fewar or ma as the maters to be intreated of craues.

Quest. 29. May anie thing be acted in the Assemblie to the quhilk his Maiestie consents nocht?

Ans. The King fould consent to, and be his lawes approue, all that be the word of Gods maiestie is concludit in his assemblies. Bot the actes therof hes sufficient autoritie from Chryst, wha hes promitit that whatsoeuer twa or thrie conveined in his nam sall agrie vpon in erde to ratifie it in the heavins. The lyk wharof na king nor prince hes; and sa the actes and constitutionnes of the Kirk is of graitter autoritie nor anie king erdlie can gif, yea even sic as fould command and overruell kings, whase graittest honour is to be members and nurisfathers and servants to the king Chryst Jesus, and his spouse and quein the Kirk.

Quest. 30. Is it nocht expedient that the twa part of tham, wha hes ius suffragii, fould consent to anie thing decernit in ecclesiasticall iudgment, that maters pas nocht be a vot ma or les?

Ans. We haue to thank God alwayes for that spreit of vnitie in iudgment quhilk hes accompanied our assemblies to this houre, in sic fort that na thing of importance euer passit till all war fullie resluite, and in an voice votted therunto, namlie in the hail poinets of the discipline. God grant that thir questiones and Court delling breid nocht contradictioun.

Quest. 31. Hes nocht ilk iudgment inferior to the Generall Assemblie an territor limitat, outwith the quhilk they haue no powar of citation or iurisdiction?

Ans. They haiff, bot in sic fort, that if vther persones commit sklanderus crymes within thair bounds, they may proceid against tham ther, untill they satisfie and remove the sklander from the part they haue committed the crymes into. And whar citatioun is requisit, the assemblie within whase bounds the persone is resident, cites him and causses him to compeir, etc.; bot contra hostem communem et publicum, it is lawfull to anie member to deall.

Quest. 32. What is the ordinar ecclesiasticall iudgment to the discipline of his Maiesties houshold and counfall, remouable with his Maiestie to anie part of the realme?

Ans. The sessioun of his Maiesties hous, and presbyterie within the bounds whar his Maiestie

makes residence for the tyme; or the presbyterie within the quhilk the sklander is or was committed, *pro ratione delicti*.

Quest. 33. Sould thair be libellit precepts containing the cause of the citation and certificatioun of the censures befor all ecclesiasticall iudgments, or onlie till answer *super inquirendis*?

Ans. They that ar cited to ecclesiasticall iudgments ar cited comounlie for a deleated or arriffen comoun sklander, ather be word or wryt, but oftist be word, partlie for schortnes of proces, partlie for want of the kirk leiving to sustein a clark, with certificationnes as effeires, as the cause, or salus ecclesiæ aut personæ, fall requyre.

Quest. 34. Hes the inferior iudgment powar to summond to compeir befor anie superior iudgment, or sould men be summoned onlie be the authoritie of that iudgment befor quhilk they sould compeir?

Ans. Grait sklanders wharwith inferiour iudgments can nocht weil tak ordour, wilbe referrit to the superior or graitter iudgments, and the persones giltie chargit till answer ther, as having a warrant fa to do in sic causes fra the superior assemblee.

Quest. 35. Is it nocht necessar that priuat admonitionnes, with reasonable interualles of tym, pas befor all maner of citationnes?

Ans. Whare the sklander is becom publict, the place of priuat admonitioun is past; and na citation befor a publict iudgment befor the sklander brak out: Sa the questioun is answerit negativie.

Quest. 36. What interualles of tym is necessar betwix priuat admonitioun, and betwix the last admonition and the first citation, and betwix the citation and the day of compeirance befor ilk an of the saids iudgments.

Ans. The officers of Chrysts kingdom ar men of welsdome and æquitable discretion, occupeit in maters of chieff importance, concerning the glorie of God and saluatioun of his peiple, and therfor sould nocht be empeschit with triffling questionnes.

Quest. 37. Whow manie citationnes sould infer contumacie?

Ans. Ane may infer contumacie; bot the Kirk, vnles ther be publict danger, vsethe pluralitie, bathe of publict and personall as best may serue for the winning of the offendar. The law sayes, *Vna citatio contumaciam inducere potest, si scientia citationis apprehenderit citatum, atque ita comperiatur maliciose latitare: Hæc vna pro omnibus dicitur.*

Quest. 38. Is simple contumacie, but probation of a cryme, or is anie cryme but contumacie, sufficient cause of excommunication?

Ans. Coniunctlie and seueralie: for the cryme may be sa hainous, that for purging of the Kirk, and moving of the persone to a graitter humiliatioun, he may be excommunicat, whowbeit obedient in schort tymes outward appeirance. And being called for befor the Kirk, gif he compeir nocht, nather schaw a iust cause why, he bewrayes a pryde and corruptioun of hart, testefeing him nocht to regard the Kirk or haue anie societie therwith, and sa wordie to be declarit and publictly signified sic a an as he is indeid.

Quest. 39. Is ther nocht diuers kynds of censures, sic as prohibitio priuati convictus, interdictio à cænâ, nocht published to the peiple; and last of all, publica traditio Satanae?

Ans. We haue in comoun vse of our Kirk, as was in the antient, but twa, *absentio à cænâ, et excommunicatio*. As for the rest of the fortes, luik our Theologs comoun places, and our answer to the Bischope of St Andros appellatioun.

Quest. 40. Sould the presbyteries be iudges of all things that imports sklander; and gif sa be, wharof ar they nocht iudges?

Ans. The presbyteries sould prease to purge thair bounds from all sklander, and separat euerie

faull from thair sklanderus knawin fine, lest it fla him, and his blude be crauit at thair hands. And as Martyr sayes, Nihil est ad quod Dei verbum se non extendit, ac proinde censuræ ecclesiasticæ. And yit in the mean tyme, it nather considfers nor twitches that quhilk the ciuill magistrat does, nor for that end. Vide supra in Mr Androes Letter, wrytten to the Kirks of Geneu and Tigurin.

Quest. 41. Can excommunication be vsed against theiffis, murderars, vsurars, or nocht peyars of thair dettes; and if sa it may be, why ar nocht all the Bordour and Hieland theiffis cursed; as als all the manswering merchants and occurrars amangs the borrowes?

Ans. It can verie weill; bot gif the magistrat do his dewtie, it neids nocht. And gif the Hiiland and Bordour Kirks war planted, ther wald be les thift. Also, sic merchants ar cursit indeid, and brybing Lords of Sessioun to.

Quest. 42. Is ther anie appellation fra the inferiour to the superiour iudgment; and is nocht the sentence suspndit during the appellation?

Ans. Ther is appellatioun from the inferiour iudgment to the superiour vpon iust causses, ay and wbill it com to the supream, quhilk is the Generall Assemblée, fra the quhilk ther is nan. And as to the sentence, gif the appellation be admitted, it is suspndit for iust and reasonable causses, gif nocht admitted, bot iustlie repellit, not.

Quest. 43. Sould nocht all procesis and Actes be extracted to parties hauand interest?

Ans. In foro poli this may be or nocht as the Judge lies best to be for the honour of God, weill of the Kirk, and saiffing of the persone from the danger of his finne; and seing the ecclesiasticall iudgments is nocht astricted alwayes to a wryttin proces for diuers reasones, they can nocht be bund to gif ane extract in wryt alwayes.

Quest. 44. Is summar excommunication lauchfull in anie cace, but admonitionnes and citationnes preceeding?

Ans. In sum ceases it is, sic as of Boduall, Spot, and the Papisit Erles; and wantes nocht guid warrand of reasone and Scripture, with exemples of the primitiue Kirk.

Quest. 45. Hes anie vther nor the pastors of the Kirk vott in excommunication?

Ans. Doctors that interprettes the Word, and eldars that watches over the maners, hes vott al'so. Whowbeit cheiflie that censur is deduct, directed, and execut be the pastors, the ordinar miniters of the Word of Wefdome, λόγου σοφίας.

Quest. 46. Hes ilk ecclesiasticall iudgment alik power to excommunicat?

Ans. Euerie ecclesiasticall iudgment weill constitut, hes powar to excommunicat within thair bounds; whowbeit, in respect of the weghtines of that censure, it is thought guid that the Sessiounes proceid nocht without the adrys of thair Presbyterie.

Quest. 47. Is it lawfull till excommunicat sliik Papisits as professit neuer our religion?

Ans. A Papisit resident within our bowelles, esteimed of communion, and vnder schaddow therof, indangering the Kirk, may, by excommunication, be decouered and maid knawin for sic a an as he is.

Quest. 48. A woman being excommunicat, hauing a fathfull housband thereafter, sould he abstein from hir companie?

Ans. Excommunication cuttes nocht af the dewties of mariage nor nature, sa they be vfit but danger of the Kirk, offence of the godlie, and stay of the medicin applyed, quhilk is to moue the persone to be eschamit of thair deteiled esteat, and seik to be releivit therfra.

Quest. 49. Is it nocht reasonable, that befor anie letters of horniog be granted be the Sessioun vpon the procesis of excommunication, that the partie sould be summonned to heir tham granted?

Ans. The ordour preferyvit heiranent in the Act of Parliament, is guid and reasonable. As to this fumounding, it can ferue for nan vther end but to mak the Sessioun iudge in the proces.

Queff. 50. Hes nocht a Christian King powar to annull an notorius iniust sentence of excommunication?

Ans. Na mair nor to excommunicat; or the Kirk hes till annull an notorius iniust sentence of horning or forfauetrie.

Queff. 51. May anie Counfall or Vniuersitie be excommunicat, for what caufe, whom be, and maner therof?

Ans. Sum Counfall or Vniuersitie may be, viz. Wherof euerie member, or indiuidum and persone, is sklanderus for sic crymes, as be the Word of God deferues excommunicatioun. And this could be done be thair ordinar iudgment ecclesiastic in maner sett down, conform to the Word of God.

Queff. 52. When the pastors does nocht thair dewtie, or when a iurisdiction vsurpes abone an vther, or anie vther schisme falles out, sould nocht a Christian King mend sic disorders?

Ans. A Christian King sould imploy his authoritie for mending of all disorders, as the pastors and doctors of the Kirk declares be Gods Word ar to be amendit ordinarlie; and extraordinarie be an extraordinar warrand. But na king nor prince sould tak vpon hand mending or reformatioun, but with the advys of the watchmen, and at the sight of the Siers, wha hes the gift and calling to take vpe the iust cawfes, conform to the Word of God.

Queff. 53. May fastes, for generall causes, be proclaimed be a Christian prince command?

Ans. Be the advys of the Watchmen, and at the sight of the Siers, wha hes the gift and calling to espy the iust causes of humiliatioun by the Word of God, they may.

Queff. 54. May onie ecclesiasticall iudgment compell a man to swear in suam turpitudinem?

Ans. A man sklanderit in causa turpi, gif witneses can nocht be gottin, and weghtie presumptiones and motiues being confirming the suspitiones of the sklander, that sklander can nocht be remouit, the Kirk fatisfeit, nor the persone purgit, but be the aithe of the Lord interponit, quibilk, be the Word of God, determines all douttes and controuerfies.

Queff. 55. Sould ther onie thing be intreated in the ecclesiasticall iudgment, preiudiciall to the ciuill iurisdiction or priuat mens rights; and may nocht the ciuill magistrat lauchfullie stay all sic proceedings?

Ans. Nane of tham sould preiudge another, bot bathe sould iudge as breither for ther mutuall helpe and confort, according to the diuersitie of the giftes and calling bestowit vpon than be God, and sett down in his Word, wharby all mens lawfull rightes salbe helped, and nan haue occasioun to stay, bot bathe to fordar and advance vther mutuale.

FINIS.

Coming to Perth the last of Februar, we fand the ministers of the Northe conveined in sic number as was nocht wount to be sein at our Assemblies, and euerie ane graitter courteours nor vther. Sa that my eis saw a new sight, and eares hard new voces; viz. flockes of ministers going in and out at the kings palace, let at night and betymes in the morning. For S^r Patrik Murray, the diligent apostle of the north, haid maid all the northland ministers acquaintance with the King, wha began then to luik big on the mater, and find fault

with the ministers of the South and the Poprie of Edinbruche, quhilk haid nocht handlit maters weill, and almost lost the King, etc. Greivit at the hart with this, we dischargit our commissioun from our Synod, and vfit our instructions bathe privatlie and publiclie in sic sort, that, do what they could, wee delayit the hauding of anie Assemblie thrie dayes, till my speciall comilito and companioun in Chryft, wha also at that tyme was my bedfallow, was caried in to the King be S^t Patrik, and keipit from his bed weill twoll houres of the night. At quhilk houre coming in and lying down besyde me, he tuk twa or thrie houres fleipe, and thereafter finding me walking, begoud to tell me whow he haid bein fend for to the King, and what lang conference haid bein betwix tham, mixed with thretuing and flatterie. In end he was alterit in opinioun, "For I perceaue," said he, "the king will nocht feall to wrak himself and the Kirk bathe, vnles that our maters be better loked vnto, and he yeildit vnto sa far as we may of conscience, yea suppose we lose sum thing rather nor all." I answerit, "I could sie na better resolutioun then we haid bein vpon in all streattes bygean, quhilk was to seik be prayer and cerfing and conference of the Word to ken our dewtie, and be about fathfullie to discharge it better and better, leaving the events and effect to God, whose the cause was. Bot as for yeilding and granting anie thing against that wherof we haid sufficient warrand in Gods Word, and possessioun with sic comfortable fructs sa lang, for nather thretning, feir of danger nor flatterie be Gods grace I fould never; for in my iudgment at sic a tyme the passing from anie point, and it war never so small wald be a schaking ws loufe and findrie, difarming of ws of the trust in the treuthe of our cause and vnitie, wharby we haid stronglie stand to that houre, and sa our disgrace and weakning, the aduersars incouragment and fardar hope, to the schamfull wrak of the cause of Chryft and his Kirk." Efter lang conference anent thir maters, we rease and past out to our meditationes in the Inche, and meiting againe, we that war wount wounderfullie to consent and aggrie in all things, began then first to differ in opiniones. "Weill," said he in end, "yie ar to be fend for to, and peraduentour, when yie haue hard that I hard, yie will think as I think: for the King begoud with me in thir words,—‘As I said to Mr James Meluill and yow in Edinbruche, when I tuk yow twa by and spak with yow last in my chamber, that I haid a speciall quarrell against yow twa, wha bathe was discreit and wyse men, and sic as I lipned in, etc.’—therfor prepear yow for it." Yit we put af that fore noone also with grait refoning and delling bathe in privat with diuers brethring, and with a number togidder in a Yll of the Kirk; till at efter noone S^t Patrik

was fend with a command, that all fould meit and refolve be reafoning and vottig ather to hauld Affemblic or nocht. The queftion being proponit, Mr Piter Blakburn tuk the affirmatiue as being indeid of that opinioin, and I gat the negatiue as being indeid of the contrar. We reafonit the mater at grait lainthe, till the graitteft part of the breithring thought it aneuche and inclyned to my part, defyring the mater to be voted; when my faid commilito began a lang difcourfe, wharby he fupplied the wants of the formar reafoning, he fpeitches in appeirance verie wyfe and perfwafive, quhilk, with the kings authoritie, careid a grait number from our fyde, fa that when it cam in vottig, the number of the Northland minifters and Angus prenealed. Quhilk, when I perceavit fa to ga, with grait greiff of mynd, I withdrew myfelff, reiding in that entrie a dangerus courfe of defectioun that followed. And efter a heaveie regrat vnto God, and confideratioun of my awin weaknes, in refpect fpecialie of him in whafe vertew I confydit maift amang all the breithring prefent, (for Mr Andro was abfent, being Rector of the Vniuerfite, the choife wharof fell iuft at that tyme), and yit with a nights conference of the king, I faw him fa ftranglie alterit, what could I promife to myfelff?

Therfor, efter the breithring of our Commiffioun haid maid honeft and plane proteftatioun of thair difaffent from all that form of proceeding from that pretendit Affemblic, and all that fould be done therin, to keipe thamelues clein and frie therof, vnderftanding that diuers war direct from the King of my frinds and weilwillars to deal with me, and bring me to his Maieftie, I quyetlie withdrew myfelff from the town. And this mikle in generall as I know concerning that Affemblic. Now for the particulars.

We haid thrie or four meittings and conferences with certean Lords apointe be the King befor that Conventioun was named a Generall Affemblic, wherin thir Articles following war towteed, and anfwers fett down vnto, quhilk, as I hard, haid the approbatioun of the Affemblic thereafter:—

Certeain Articles proponit be his Maieftie at Perth 2 and 3 of Merch 1596, and anfwert in Conference be certean breithring convenit there.

Art. I. That it be nocht thought vnlawfull, nather to the Prince nor till anie of the paftors, at anie tyme heirefter to moue douttes, reafone, or craue reformatioun in anie point of the externall polecie, difcipline, and government of the Kirk, that ar nocht effentiall concerning faluatioun, or is nocht anfwert affirmatiue or negatiue be anie expres part of Scripture, prouyding it be done decen in the right tyme and place, and animo ædificandi non tentandi.

An. The breither conveined giues thair advys in the firft Article,—that it is nocht expedient to

mak a law or act twitching this, least a durre sould be opened to curious and turbulent sprites. Vtherwayes they think it lawfull to the King, be himself, or his Commissioners, to propon in a Generall Assemblie whatsumeuer point he desyres to be resolut of, or to be reformat in specie externi ordinis, seing substantia externæ administrationis ecclesiasticæ is plenissime tradita in sacris literis : And as the Generall Assemblie may accept of this from the King, so may the Generall Assemblie do anent anie thing that is done be his Hienes in anie conventioun, meitting or Assemblie conuenit be him heirefter.

Ar. 2. Seing that the ciuill and politic government of the countrie belangs onlie to the kings office and Counsallars, and is in na way pertioent to the spirituall ministerie of the Word, That na minister heirefter sall mell with anie mater of esteat in the pulpit, or with anie of his Maiesties lawes, statutes, and ordinances ; bot gif anie of the ministerie think tham hurtfull to religioun or contrar to the Word, they sall privatlie complean theron to the king and his counsall.

An. The aduys to the 2d article is, That lawes already maid, hurtfull to religioun or preiudicial to the libertie of the Word, be declarit to be expyrit, as the sam salbe particularlie condidendit vpon ; and na law be heirefter maid twitching religioun, without the advys and consent of the Kirk, wha ar declarit to be the thrid esteat of the countrey ; and that na Act whatsumeuer be maid contrare to the Word, the preaching wharof the ministers hes concredit to tham. Whilk, gif it sall fall out, as God forbid, they think that euerie pastor, be the advys of his Presbyterie, Synodall, or Generall Assemblie, sould first complean, and seik remeadie of the sam ; quhilk remeadie nocht being gottin, they sould direct the force of the Word against the sam, with all libertie. And, as concerning maters of esteat, the breithring desyres the explaining of this point of the article.

Ar. 3. That it sall nocht be lawfull to pastors to name anie particular menes names in the pulpit, or sa viuclie to deferyve them, as may be æquivalent with thair naming, except vpon the notorie of a cryme ; quhilk notorie may onlie be desynit be the giltie being fugitive for the cryme, or sylit be an assyse, or excommunicat for the sam.

An. Na manes name sould be exprestit to his rebuk in pulpit, bot whar the fault is notorius publict ; yit they esteim notorie mon be desynit vtherwayes then by being fugitive, sylit be assyses, or excommunicat. For contumacie efter citatioun, publict commissioun of murther, adulterie, or selyk, as was Bodualls coming to the Abbay, the murder of Dunbirfall, and manie vther of that sort, makes notorie ; as also when the fact is sa euident, that the notorie therof may be maid out befor the Judge Ordinar. As to the viue descriptioun æquivalent to the naming, it is hard to sett a law therto, seing a giltie persone will apply to himself, whowbeit the preatchour never thought on him.

Ar. 4. That euerie minister, in his particular applicatioun, sall haue onlie respect to the ædification of his awin flock and present auditour, without expatiating vpon vther discourses na wayes pertinent to the congregatiounes.

An. Na pastour sould vse applicatioun wharin he hes nocht respect to the ædification of his awin flock and present auditor.

Ar. 5. That euerie Presbyterie salbe comandit to tak diligent account of euerie pastors doctrine, that he keipe himself within the bounds of these premisses.

An. It is the dewtie of euerie Presbyterie to tak account of euerie pastors doctrine, that he keipe himself within the bounds of the Word of God.

Ar. 6. That summar excommunication be vterlie dischargit as inept, and that thrie citationnes at least, of anght dayes intervall betwin ilk ane of tham, preceed the sentence.

An. In the Generall Assemblée handlin at Montros, it was ordeanit that euerie Presbyterie shuld feik out the warrands of sunmar excommunication pro et contra, and produce the sam, to be considerit in the nixt Generall Assemblée, that decisioun might be taken therin according to the Word of God. And seing the Commisionars from Presbyteries at this present hes nocht brought with tham the said reasones, it is best to leaue this mater to the ordinar Generall Assemblée. In the mean tyme, the Act of Montrose to be kept.

Ar. 7. That na Presbyterie or Synodall vie thair censures vpon nan bot tham that ar resident within the bounds committed to thair charge, vtherwayes the decreit and sentence to be null.

An. The Generall Assemblée hes apointed euerie offendar to be censurit in the place whar he offendes, quhilk they can nocht ga by, nisi in causa communi.

Ar. 8. That all fummonds contain a speciall cause and cryme, and nan to be super inquirendis, quod est mere tyrannicum.

An. Fiat.

Ar. 9. That na meittings and conventionnes be among the pastors, but his Maiesties knowlage and consent, excepting alwayes thair ordinarie Sessiones, Presbyteries, and Synodes.

An. This article is against the meitting of pastors necessar, as visitatioun of Kirks, admissioun of Ministers, concurrence of breithring in maist lawful earends, as in taking vpe feaddes, resoluing of questionnes, and sic lyk. Therfor, besyde thair Sessiones, Presbyteries, and Synods, prouinciall and generall, the breithring thinks all meittings for discharge of thair office aught to be allowit.

Ar. 10. That in all principall Townes, ministers be nocht chosin without the consent of thair awin flock and his Maiestie; and this ordour to begin presentlie in the planting of Edinbruche.

An. This article is answerit be an Act of the Generall Assemblée, quhilk statutes that the principall Townes salbe planted with ministers be the aduys of the Generall Assemblée, at the quhilk his Hienes Commisionars ar and shuld be present.

Ar. 11. That all maters concerning the baill rest of his Maiesties articles fall rest on mellit withe, ather in pulpit or anie of thair Judicators, whill first all his Hienes vther questionnes be fullie decaydit; and in speciall, that all maters importing sklander com nocht in befor tham in the mean tyme, wherin his Maiesties royall authoritie is bilie preiudgit; but onlie in causes that ar mere ecclesiasticall.

An. This article importes a discharge of manie pointes of our discipline, sa as it can nocht be presentlie answerit.

ENDS THE ARTICLES.

Ane vther particular was, the morn efter it was concludit and named an extraordinar Generall Assemblée, the King callit it in to his palice, and, in the grait hall therof ioynt it with his Conuention of Estates, and ther began to reasone his questionnes; whar the Moderator and breithring, refusing to put anie of the pointes of the discipline of the Kirk in questioun and dout, the King wald neids haue reasoung, and maid grait prouocatioun therfor. Mr Thomas Buchannan, an of our Commisionars, maks answer, saying, "S", it is nocht that we distrust our cause, or that we want reasone to resolue anie that douttes of our maters, sa that they cam in a lowing and weilwilling ma-

ner to inquire; but we perceave the purpose is bot to canves and townt our maters heir a whyll, that thereafter men of lytle skill and les conscience may decern into tham as they pleis." And sa, efter diuers pertinent protestationnes, he enterit, in his maner, verie scharplie, solidlie, and oft tymes farcastliclie, he gaiff tham reasoning ther fillis, and trewlie played a stout, honest, and fathfull part that day.

And last a grait and large commissioun was giffen for conversioun and receaving again in the bosome of the Kirk, the Erle of Hountlie with his complices, the diligence therof to be reported to the nixt Generall Assemblie, appointed to be haldin at Dondie in the monethe of May following; and all vther maters remitted thervnto.

But in the meantyme this Assemblie, and consequentlie all that flowed therfra, or followed thervpon, was esteimed, of the best and most godlie, to be null in the self, and of na force or effect, for manifold reasones.

1. Firft, Because it was convocat vnlawfullie, that is, against the lawes of the countrey ordeaning the Generall Assemblies to be appointed be thamselfes, with advys of the King or his Commissioners. Bot sa it is that this was convocat be the King against the advys of the Kirk, to preiudge the ordinar appointed Generall Assemblie in St Andros.

2. Because it was nocht till edifie, bot to demolishe the discipline establisshed, as was evident be the printed questionnes, casting in dout the hail discipline, therby at least to gean sum advantage against the sam.

3. Because it was nocht fenit nor sanctified be the word of God and prayer, conceavit and done be the mouthe of the last Moderator, Mr Robert Pont, according to the ordour observit in all Generall Assemblies sen the first beginning.

4. Because ther was na Moderator chosine but an, subornde be court, Mr David Lindsay, intrusit himself, wherof proceedit confusioun and vnaccustomed immoderat behaiour.

5. Because the ordinar scribe being sen the last assemblie departed this lyff,* ther was na scribe chosine, sworn, or admitted.

6. Because almaist the halff of the Commissioners from Presbyteries according to thair commissionnes dissented therfra, and protested against it.

7. Because it was efter four dayes deley be flatterie and boist of Court, be a

* This was Mr James Riche, a godlie, lerned, fathfull, guid, honest man, with whom the honestie and vprightnes of our assemblies is lyk to end; whose deathe that year, and Mr Andro Moncreiff, minister at Carell, a godlie, fathfull, and vpright brother, war ominose to the Kirk of Scotland.

few vottes ma, skarslie at laft thrawin out, and named ane extraordinar affem-
blie, as it was indeid.

8. Becauſe when it was fett down for ane affemblie, ther was nather hallie,
graue, nor ordourlie proceeding therin.

9. Becauſe ther was na cleir proponing of maters, bot convoyit and drefsit
for the purpoſe.

10. Ther was na artiele graulie reaſonit therin, nor na wayes reaſonit.

11. Ther was nan votted.

12. Ther was nan concludit. Ther was indeid named a certean breithring
of euerie province to heir his Maieſties Articles, and giff thair advys to the
Affemblie ; the quhilk being hard in opin and full meitting, was weil lyked of
and approvyn.

13. Bot the ſam thereafter was vpon poſt laſt altered, eiked and peared, and
maiſt confuſedlie parbruilyed. And nochtwithſtanding of the diſaſſenting and
proteſting of diuers breithring againſt the ſaming, yit without reaſoning or
votting, was be the mouthe and pen of an vchofin moderator and clark, con-
cludit and put out in wryt.

And ſa it was of the grait mercie of God that na mair ill was done there ;
and that the ill was done, was done in ſic a fort as it may for thir manifold
nullities be iuſtlie eſtimat as vndone.

1597.—The 27 of Aprill, an. 1597, Mr Robert Pont, Moderator of the laſt law-
full Generall Affemblie, cam to St Andros of purpoſe to keipe the dyat apointed
for the Generall Affemblie ; bot finding nan convenit ther bot the province of
Fyff, cam to the New Collage Scholl, the place apointed for the ſaid affemblie,
and ther, efter incalling of the nam of God, and humble confeſſioun of ſine,
that laid procured that brak and deſolatioun, crauit mercie, and ſenſit the
affemblie ther ordourlie in the name of God, taking notes and documents of
proteſtatioun for the libertie of the Kirk.

But alas ! even then that libertie began to be almoſt loſt. For thereafter,
to vtter it in a word, whar Chryſt bydit befor, the Court began then to govern
all ; whar preching befor preualit, then polecie tuk the place ; and finalie,
whar deuotioun and halie behaviour honor'd the miniſter, then began prank-
ing at the chare, and prattling in the ear of the Prince, to mak the miniſter to
think himſelf a man of eſtimatioun.

And heir annes to mark the difference betwix the Affemblies Generall follow-
ing, and theſe that paſt befor. 1. Chryſt, be his ſpirituall office bearers con-

vocat, and apointed tymes and places befor ; now the King, bearing na spirituall charge in the Kirk, vsurpes that allanerlie. 2. Chryst profeidit be his Word and Sprit, directing the Moderator and breithring ; now the King, his lawes and polecie of esteat directes, I will nocht say controlles, Moderator and breithring. 3. Maters war proponit simplie, and the breithring fend to seik light therin out of the Word of God, be reasouning, conference, meditatioun, prayer. Now, plattes and courses ar wyllie leyit befor, moyenes and meanes ar apointed to bring tham about ; all is deuyfit and advyfit in the Kings Cabinet, according therto is the proceeding. Tent is weill tean in publict, in privat, what may fordar, what may hinder the sam, ther is mater to win credit at Court. He is the Kings man, an honest man, a guid peaceable minister, that goes that way ; and they are seditius, troublesome, cappit, factius against the King, as meines or reasones in the contrar. 4. In reasouning, the Word was alleagit, the text fighted, the reasone weyt at grait lainthe and lasour, and according to the waight therof, it bure the conclusioun away be a pleau force of cleir treuthe ; the quhilk being ans fund out, he that helde the contrar, willinglie and pleasandlie yeildit, and all acquiescit. Now, the Word is ather as a thing knawin and comoun, past and posted ower ; or gif it com directlie and cleir against the leyd purpose, then the Kings man, that is quicest of ingyne, man deuyfe a glose or distingo ; and giff it be insisted vpon, the King himself mon fall on him, and beare him down, and put him to silence with reasone, langage, and authoritie. 5. The veritie was vprightlie and indifferentlie foucht without respect of this syde or that, this purpose or that, quhilk maid men sattletlie, graulie, and quietlie to bring out thair reasones, and speak thair opinioues. Now, the purpose mon be respected and delt for with hat and contentioun, or they can nocht be thought frak aneuche in the cause. 6. The feir of God, the lone of Chryst, the cair of the Kirk, lerning in scripture, the powar of prethching, the motioun and force of prayer, and the eis and preface of those in whom these giftes specialle schyned, wrought amangs all, aestimatioun, reuerence, and guid ordour. Now, it is the persone, preface, purpose, fawour, and regard of the Prince that beares out and controlles all. 7. Giff anie had a gift and missour by vthers of lerning, vtterance, vprightnes, zeall, earnestnes in prayer, force in exhortatioun, it was spyed out and specialle employed be consent of all at these assemblies. Now, the plattes ar leyd whow nan fall haue place bot sic as serues for the purpose. 8. Giff an offensiue word or gesture haid fallen out in a brother, it was incontinent censured, and redressit. Now, gif a treuthe be vttered frilie and in zeall, it

is met with a squar ly, and he that is for the Kings caufe, may vse what countenance, gefture, and langage he pleis. 9. And vottin was wount to be vfit for na vther purpofe bot to teftefie an vniuerfall consent and aggriment in a cleirit and found out veritie, fa that fkarflie yie wald haue fund an non liquet, becaufe that tyme and all meanes war granted and vfed for refolutioun. And now, reafoning is vfed but for the fafoue, and na thing is fufferit to com in determinin, bot that quhilk is fure to be born away be manieft vottes, and therfor the catalog of Commiffionars man be perved, to ken wha is with ws, and wha is againft ws. 10. In end, the end of the affemblies of auld was, whow Chryfts kingdome might ftand in halines and friedome. Now, it is whow kirk and relligioun may be framed to the polytic eftat of a frie monarchie, and to advance and promot the grandour of man, and fupream absolute authoritie in all caufles, and over all perfones, alswell ecclefiastical as civil.

Sic an Affembly then as this, firft cam in, and was haldin at Dondie the . . day of May, 1597. In the quhilk the twa chieff purpofes was, ane to relax from excommunicatioun the papift Erls, ane vther to gett the Articles, alleagit concludit in ane Generall Affembly at Perth, declarit and ratified at that prefent affembly, and as far furthe further as might be attained vnto. For preparatioun to the quhilk, the King perceaving the eftats of the minifters of Edinbruche, and of Mr David Blak to be mikle meined, for purchaffing ther fauour and forderance to his purpoffes, he heires fic as trauelit in thair caufe, and makes his awin men of the minifterie till obtien fa mikle at his hand as to bring the minifters of Edinbruche to his conference; efter the quhilk, he grantes tham to be relaxit from the horn, and libertie to do thair effeares abrod as frie fubiects, yea to come to Dondie to the Affembly to knaw farder of his mynd. In lyk maner to Mr Blak licence from his warde to com to Dondie.

Alfo ther was a grait plat leyd, and mikle ado vfit, (plewing alwayes with our hiffers,) whow to gett a Moderator meit for the purpofe. For this effect, Mr Thomas Buchannan was woun be the grant of a verie weill lyked futt for the guid Lord Lindsayes relaxing and reftitutioun, wha haid at tutorie, in a maner, Mr Robert Rolloc, Principall of the Collage of Edinbruche, a guid, godlie, lernit man, bot fellon fimple and pufflaninie, and fa as he was eafelie caried with counfall, fa efter the affembly was lawfullie fenfed be the doctrine of the laft Moderatour lawfull, viz. Mr Robert Pont, and a clark chofine, viz. Mr Thomas Nicolfone, it was drifted and weiried be the Kings command till the coming of the faid Mr Robert Rolloc, nocht being prefent at the firft; and then be the foreprouydit fure courfe of manieft vottes moyennit be manie

and grait persuasions and motiues vfit with the breithring bathe in publick and privat, the said Mr Robert was declarit Moderator; whom, when the King and his men haid drestit for thair purpesses, the Assemblie is keipit frequentlie, imperatore presidente, with grait congratulation.

With this all men of anie mark or valour was practisid be Sr Patrik, and sic as war alreadie woun, and brought to be acquainted, and to confer with his Maiestie. This was the exercesse morning and euening diuerse dayes. On a night at evin, I sitting at my supper, Sr Patrik sends for me to confer with him in the kirk yeard. I, raising from supper, cam to him. The mater was aient my vncl Mr Andro, whom the King could nocht abyde. I wald do weill to counfall him to return ham, or the King wald discharge him. I answerit it wald be bot in vean to me sa to do, for he wald nocht tak that counfall; and gif the King wald vse his authoritie, he wald suffer patientlie, bot I was certean that deathe wald nocht cause him do against his conscience. "Surlie," sayes he, "I fear he suffer the dint of the Kings wrathe." "And trewlie," said I, "I am nocht fearit bot he will byd all." Returning to my vncl, whar I left him at supper, I tauld him, whafe answer I neid nocht to wrait.

Vpon the morn befor Assemblie tyme, I was commandit to com to the King, and Mr Andro withe me, wha, entering in his Cabbinet, began to dell verie fearlie with my vncl; bot thereafter entering to twitche maters, Mr Andro brak out with his wounted humor of fredome and zeall, and ther they hecled on till all the hous and clos bathe hard, mikle of a large houre. In end the King takes vpe and dimisses him fauourable.

The things that war done at that Assemblie I can nocht exactlie recount. Ther was, at the chosing of the Clark, an ordonance, that at the penning of euerie Act ther sould be certean brether with the Clark, wharof I was an, and Mr James Nicolfone an vther; bot whill as I cam till attend, they war commandit to com to the King with the Minutes, and sa I gat nocht acces againe. Also it was ordenit that all sould be read in publick befor the dissolving of the Assemblie, bot nocht keipit.

The Articles proponit at St. Jhonstoun, and answerit, war hard again at this Assemblie. It was schawin and verisiet to the Assemblie, whow they haid past, bot litle mendit ther; whowbeit a guid number of guid honest breithring did honestlie ther part as they might.

The Lords excommunicat war be a worshipfull commissioun ordeanit to be relaxit, and that be a few vottes ma, efter sic reasoning, as when a speciall frind asked me, coming out of the Assemblie the Sessioun befor, to schaw him

my iudgment in effect becaufe it dependit on his credit, wither I thought they wald be ordeanit to be absoluit at that tyme, I tauld him, as I thought, that in my iudgment they wald gett na absolutioun at that Assemblie nor the nixt, till they kythed better fruicts of repentance. Bot by votting and dealling the Kings will was wrought.

The minifters of Edinbruches mater and Mr Blak, I refer to thamselff.

Mr Jhone Lindfay, Secretar, intendit an accusatioun againft Mr Robert Wallace, minifter of St Andros, befor his presbyterie, wha was ther challangit alfo, bot all thefe ar leiving, and can declar thair awin cauffes better nor I.

In end was deuyft a certean Commiffionars, to haue powar from the Assemblie to convein with the King at what tyme and place his Maieftie fould requyre, to keipe concord betwix the Kirk and King, and to intreat of all maters that might ferue or apertein to that effect. The quhilk, as experience hes provin fen fyne, hes deuoluit and tranfferit the hail powar of the Generall Assemblie in the hands of the King and his ecclesiastic counfall thefe Commiffionars; for bathe in Generall Assemblies and without they rewill all.

In the monethe of Junie, immediatlie efter his retourn from the Assemblie, the King enters in practife with his Commiffionars conveinit at Falkland, and calling the presbyterie of St Andros, reducit a fentence of depofitioun pronuncit againft Mr Jhone Rutherford from his ministrie of Kinnouchar be the faid presbyterie, and approvin be the Synod of Fyff. The quhilk, nocht-withftanding, I am certean was ratefied in the heavines, for he never did guid in the ministrie fen fyne.* The faid Mr Jhone purchasit his court be calunnies and dilaionnes of Mr David Blak and his ministrie.

And within a fourteen dayes thereafter the King commandit Mr Jhone Lindfay to com to St Andros, (as the faid Mr Jhone allegit,) and intend the profeutioun of his actioun againft Mr Robert Wallace befor him and his Commiffionars, takand it out of the hands of the Presbyterie.

Mr Robert was to teache vpon the morn efter the Kings coming, according to the cours of his office in the ministrie of St Andros. The king coming to his doctrin, heires him till he cam to applicatioun, at the quhilk he interrupted him and fpak againft him publictlie. For the quhilk, all vthers being fylent, Mr Andro Meluill rebukit the King maift fcharplie, thretning him with feirfull iudgments gif he repented nocht, and thofe Commiffioners of the Kirk, and his particular minifters alfo, for nocht difcharging a fathfull and maift necef-

* And now hes renunced the ministrie and taken him to be a mediciner.

far dewtie to him in that respect. Thus God assisted his servant wonderfullie, nochtwithstanding he knew that the cheiff purpose of thair coming was against him. For his cause they intendit a visitatioun and reformatioun of the Vniuersitie, they fought out all they could gett or find against him :* I saw befor the King lying, and thereafter haid in my hand, a quare of peiper of calumnies in fear wrait giffen vpe to the King. They called him diuerse tymes, they leyd diuers things to his charge, they hard all his mislykers, euill willars, and sic as haid anie compliments against him ; bot God was sa withe him, with sic courage, vtterance and powar of his image, that they could do na thing to him in end, but mak a new chofe of the Rector of the Vniuersitie. At the quhilk, according to the custome, he willinglie dimitted his office, wherof he wald haue gladlie bein quyt for manie causes, namlie for that it importethe a mixture of the ciuill magistracie with the ministerie ecclesiastic, war nocht from yeir to yeir the haill Vniuersitie haid burdenit him therwithe. And yit they fearit sa the publict opinioun, that they gaiff him ane office als honourable and mair setting and aggreiable to him in all respects, to wit, to be Dean of the Facultie of Theologie, the quhilk indeid they could nocht giff hy him to nan vther bearing euer the sam in effect, without compear or matche for his incomparable lerning ; and yit of that quhilk they behoued to do of necessitie, they wald moyen thanks bathe at his hands and the comoun æstimation.

As they wald hane thanks in this, sa wald they in the mater of the ministerie of Edinbruche, for whom they sufferit tham to be suted and intreated that they sould be enterit againe euerie an in ther awin roumes, and that to thair feuerall flocks with a new flampe of impositioun of hands. Bot all this was to the wrak of the thrid, viz. the ministerie of St Andros ; that that being done, the rest might be the easier prey as occasioun serued thereafter. And sa Mr Robert Wallace was proceidit against and remouit from St Andros be sum form of kinglie commissiounar proceeding and proces. Bot Mr David Blak was neuer anes called, and yit of mere kinglie powar it behouit him to be debarrit St Andros and tak him to an vpeland roun, or then want all roun in his natie countrey ; and with post diligence summarlie Mr George Gladsteanes placed in his roun.

To receaue Mr Robert Bruce, minister of Edinbruche, and giff him imposi-

* Ther was a number of strangers, Polonians, Dences, Belgians, and Frenchmen, schollars, wha at the fame of Mr Androes lerning cam to the Vniuersitie of St Andros that yeir, and war resident within the sam, quhilk crabit the King mikle, and restranit his purpose against him. This is remarkable for Gods providence.

tioun of handes, war apointed be his Maiestie and Commiffionars, Mr Thomas Buchaman and Mr James Nicolfone, wha apprehendit sic a feare of leying on of the handes of the peiple vpon tham,* that it stak to thair stomak all that yeir efter hend; and was the occasioun of a verie fashius antipathie and contradiotioun betwix the Ministers of Edinbruche and the Commiffionars, whom gif the King haid nocht stoutlie with might and mean affistid, the said Commiffionars haid gottin lytle thank, and all thair awin trauell at the nixt Generall Assemblie. And as it was, they spak na thing les thamfelves, bot that they haid gottin payment for thair trauell of that coyne and streak.

About the sam verie tyme that the King interrupted Mr Robert Wallace, and vndid the ministerie of St Andros, ther was an erthquak quhilk maid all the north parts of Scotland to trimble from St Jhonstoun throw Athall, Bredalban and all these hie lands to Ros, and therin and Kinteall, quhilk was schawin me for certean be sum of our Merchantes wha war in Ros and Crommartie firthe for the tyme; and as the countrey peiple ther reported it to myselff, being directed that sam yeir in the monethe of October be the King and Generall Assemblie, to the visitatioun of the Northe.

This maid sic as haid red the storie of the King of Iuda, Vzias, to remember, how that when he at a solemne feast vsurped the Preistlie office, and went in to the Temple to offer incense on the Golden Altar, the Lord sent a mightie erthquak quhilk reafed the halff of the montean Eroge, situat on the south and west of Jerusalem, and caried it four stades, that is, halff a myll, toward the East, and lighted on the syde of the Mont of Offence, condemnit the hie way, and spilt all the Kings Gardings. Therwith also the temple reaued, and a beam of the fune coming throw strak the King in the face wharby he becam leprouse, and sa be the preists was cast out of the temple, yea of his kingdome, and finalie died of melancholie and greiff, as wryttes Josephus, lib. 9. Antiq. Jud. cap. 11. Wharof also by the storie of the kings, Amos and Zacharie the prophetes mentionnes. Anent the quhilk this dix-huitaine was maid:—

Vziah king contented nocht to bruke
The ciuill sword of Judas gouernment;
Bot preistlie office prouddie vndertuke
Till offer incense at the altar bent.

* The peiple of Edinbruche was almost in an uproar that day, at least the Commiffionars war effrayit of it.

God schuk the Erd, and holie temple rent,
 And maid a montan skipe out of his place;
 (Of feirfull wrath a' fect maist eident)
 Whilk kingle gets and gardings did disgrace.

The King him self with Leprosie in face,
 Was strucken sa for schamles sacrilage,
 That he was forf't, with manie loud alace!
 To quyt his crown, and die in hermitage.

King James the Saxt, this yeir thow fast aspyr's,
 Ou're Chryst, his Kirk, to compas thy desyr's.
 O wey this weill, and heire exemple tak,
 Lest Chryst, wha this yeir schuk thy northwaft parts,
 And withe eclipsed Sun amaf'de the harts,
 For kings to com thie iust exemple mak.

A heaveie fact for all the hartes of the godlie and honest, and maist detestable, traterus and crewall in respect of the deuyfars and committars, fell furthe vpon this alteratioun of the ministerie of St Andros. For the forementioned malitius, craftie misfrewlars of the citie, seing now the auband of that ministerie remouit, and all sic as lyked of the best ministers to be mislyked at Court, and that they haid gottin a ministerie that wald go throuch with thair factionn, they steir vpe and incitats four debofhit young limmers, and wattes that maist notable man amangs all the merchants of St Andros, and for godlines and vertew nocht inferior to manie in the land, James Smitlie, as he was coming ham at night from the coast syde, and crewallie demeanes and murdares him. The guid honest man was maist innocent of anie cryme or wrang done to anie, as we schew befor, (whowbeit perfonen led with the spirit of that murderar and liar from the begining, nocht contented to haue murderit his body, pressies yit to murder his guid fame, bot in vean, amangs the childring of godlines and treuthe,) and thinking it was bot gear they fought, was resolut to haue bought pace with large sounnes; and for aggrinent theranent the King himself haid apointed the day following to be keipit be frinds and a commissioner directed from him expresselie for that effect, and thus vnder tryft was cut of. Ther was never a cais that befell a man that woundit my hart sa sare, and cast me in sa terrible a tentatioun of doutting of the prouidence of God, seing sa guid a man left in the hands of sa vyll lowns. I knew the innocence and gudnes of the man sa weill, the vylnes of his maist wicked enemies, and the veritie of his cause. I was even drounde, a certean dayes, even almaist in

a deadlie and fences dispear, till my deir father of mercie and God of all consolation haid pitie on me, and brought me in the light of his sanctuarie, and maid me better to knaw and beleive therby, that ther was a hell prepared for the wicked, and a heavine for the godlie heirefter; and all the rest of the pointis of that maist deipe and comfortable doctrine of his providence.

I haid a grait cear of that mans esteat for the onlie reasone befor schawin; and feing that alteratioun coming on, I often said to him, that he haid a thing graittie for his confort, that the cause of Chryst and his Kirk in Scotland was sa ioynd with his, that sa lang as the an went weill, I sould warrand the vther, bot when the an alterit I fearit the vther. And often hes he answert me, that was over grait honour for sic a vyll worme; and that maist gladlie wald he tak his part in the hardest fort as in the best. At the tyme of that alteratioun I was mikle and verie instantlie vrget be the King to mak the fermont at the receaving of Mr George. Fallon leathe was I, and foar was it against my hart for manie weghtie reasones, bot feing tha guid honest men was at ane extream point of wrak, hauing ane interlocutor of the Sessioun past against tham of ten thousand mark, quhilk tendit to thair vtter hearfchipe, I indented with the King for the staying of that decret, and composing of that mater, (wherin I haid sa lang trauelit with his Maiestie,) I wald condiscend to do that quhilk vtherways my hart could nocht suffer me to do: For I thought ther could be na ill don in teachting the Word trewlie; and I thank God therein I satisfeid my conscience, bot the doing of it, at that tyme, and by sic a compactioun, was a grait huik in my hart, and wrought fear remorse at the newes of his deathe. Bot as the cerfar of harts and reanes knawes the overthrow of that ministerie of St Andros was a heauie overthrow to the ioy and pleasure of my faull, sa far was I from art, part, read, counsell, consenting therto, or allowing therof. And wheras I tuk grait peanes thereafter in placeing of Mr Blak at Mr George kirk, I did it because I kend the fathfull, honest, brothers danger; for the King and Commiissionars bathe war carles of him, and defyrit nocht better nor to cast him lous on his awin default (as they wald alleage), that throw necessitie he might be compelled till abandone the countrie.

James Smithe was my deir frind whill he leivit, and from whom I parted in my awin hous about twa houres befor his slaughter, with als grait sweitnes and ioy of hart, arriffin of a heavinlie conference, whilk haid stowin twa houres from ws or we was awar, as euer I haid in this world; during the quhilk me thought that he and I bathe was caried from the erthe and delytiing our faulles in that lyff and glorie purchassed be the deathe of the Mediator and

Saujour Jefus Chryft; till Mr George Mernfe, bailye of St Andros for the tyme, a guid fimple man, and his frind, cam and tuk him out of my maift hartlie embracing, fear againft my will, for I was determined to keipe him with me that night, and go with him to St Andros on the morn for keiping of that tryft of agriment apointed be the King.

Gif the reidar be holelie affectionat in trew and godlie frindfchipe, he will nocht lothe of the poetickall paffioun quihilk pleafit and eafit me for the tyme; and therfor for my frinds fak I can nocht fuffer to pearifhe, whowbeit bot a dwabbling countrey ryme, mcittar to be fwipped away with the moufe wobbes, nor byd as a picture in the palace of Apollo.

A duffull Lamentation for Sin, quihilk hes procurit the thralldome of the Kirk, and crewall murdar of James Smithie, Merchant and Citiciner of Sanct Androfe. Sept. 1597.

(With the toone of "Alas, I die," etc.)

Alas! the tyme, that euer I did offend
 Againft thy liche and dreidfull mageftie;
 Alas! the yeirs and feafons I haue fpend
 In erdlie tours and warldlie vanitie;
 Alas! the mounthis, alas! the wkcs and dayes,
 That I confum'd in foolifhe fports and playes.
 Alas! alas! for verie greiff and paine;
 Alas! for fin, alas! for fin againe.

This pretius lofs, quihilk I fa feare lament
 Withe murnfull mean, is of the tyme of Grace,
 When God fa lang his Gofpell till ws lent,
 Till offer lyf with euerlafting peace
 For all repentand, fathfull, halie annes:
 This wounds my hart, my flaithe, my blud, and beans.
 Alas! alas! etc.

I may lament with manie loud alace!
 I may regrat with manie reuthfull reare,
 The lichtleing of the fauour and the grace
 Of thie, my God, alas! with fches feare:
 Whare grace is gean, what refts but mortall greiff,
 With duffull deathe, and wa without releiff.
 Alas! alas! etc.

And yit, the graittest mater of my greiff
 Is nocht this heauie faull with pean repleit,
 Bot that my finnes hes wrought sa grait mischeiff
 To crabe my heavinlie father, deir and sweit;
 And moue him nocht to speare his erthlie glore,
 His deirest Kirk quhilk did this Land decore.
 Alas! alas! etc.

For whare the scepter of thy Chryft did gyde,
 And gouern be his Word and Halie Ghaite,
 It is contemn'd, alas! and set asyde,
 And fantasies of flaishe for it is plaste:
 Sa sin gets not his iust and frie rebuik,
 The godlie grones, the wicked proudlie luik.
 Alas! alas! etc.

The standart of thy treuthe is troden down,
 And lies, and falshod hes the vpperband;
 Restor'd again ar Trator, thiff and loun,
 And honest men ar murdrit in the Land:
 Whar Chryft did gyd, now Court does gouern all.
 O wratched ceafs! O miserie and thrall!
 Alas! alas! etc.

But na thing mair effrayes and terrifies,
 Then the renewing of that Couenand:
 At grait Assëmblie, Synods, Presbyteries,
 And all our Kirks, bathe vp and down this land,
 Whare monie woued, and promi'd till amend;
 Bot vthers hiche in rank did vilipend.
 Alas! alas! etc.

The purpose therof was to purge the land
 From filthie sin, that God therein might dwell:
 Bot Sathans sleaues wald na wayes vnderstand
 That guid intent, nor yit the purpose tholl:
 And sa this tow hes put vpon our rok,
 And brought our fredom vnder bondage yok.
 Alas! alas! etc.

And euer alas ! for scham and weill-awa,
 Even we our felfs, wha promit^dde all the best,
 Be feir and flatterie caried clein awa,
 Permits thy spreit in ws to be repress.
 Yea, fun in hart, are led a contrar course,
 Of all this wa, the fountean and the fourse.
 Alas ! alas ! etc.

Sa, by that heape of hynous sinnes before,
 Whilk cry'd a vengeance to the heavinnes hie,
 We haue incensite the mightie King of glore,
 Be brak of promise, and withe periurie :
 Till ather quyt his iustice and his right,
 Or then to cast ws clein out of his fight.
 Alas ! alas ! etc.

And sen the frie rebuk of sin is gean,
 And of our censures the feueritie :
 The Papiſts, Atheist, mockars euerilk an,
 And beaſtlie ſlaues to ſenſualitie,
 At fredome now they rant and work thair will,
 Reuyling God, his word, and ſervants ſtill.
 Alas ! alas ! etc.

FINIS.

J. S.

A crewall deid that heirvpon enſewed,
 With woundit hart I wofullie record,
 That all the giltie greiwillie may rew'd,
 Haft for to render recompence, O Lord ;
 I mein the murder of that meakles man,
 Amang tham all St Andros did belang.
 Alas ! alas ! etc.

2 N

Guid James Smithe, thy sathe and feir of God,
 Thyn honestie in lyff and connerfation,
 Thy vertues rare disseminat abrod,
 And weill bekend throw manie Christ'an nation ;
 Thy gentilnes and trew humilitie,
 Thyn vpright meining and fidelitie.
 Alas ! alas ! etc.

Thy courtesie, thy fasones fear and fyne,
 Thy dealling iust and square can naine concell,
 Thy kyndnes, frindschipe, and thy spreit devyne,
 In lyking polecie and comoun-well :
 Thy loue of right, and hatred of all wrang,
 Excelling all thy citicines amang.
 Alas ! alas ! etc.

Bot specialie, thy lyking of Gods word,
 And interteining of his servants trew,
 Maid Satans slaues to tak the blodie sword,
 And strik tha strakes, quhilk they fall euer rew.
 They did pretend a forgett cause of fead,
 Bot verelie thy vertew was thy dead.
 Alas ! alas ! etc.

For certeanlie thou was an innocent ;
 To God and man approued weill be tyme ;
 Altho malicius greidie men war bent
 On thie, maist falllie, for to lay a cyme,
 Thair consciens ay the contrar did tham tell,
 As they ar yit convicted be tham sell.
 Alas ! alas ! etc.

For why the ground of stryff and deadlie fead ?
 It is from Sathan sen that first he fell,
 Whafe sprit the wicked reprobate does lead,
 And maks tham first to hat the Lord him sell ;
 And syn abhorre sic as him lounes and feirs,
 Whafe sprit and lyff is contrarie to theirs.
 Alas ! alas ! etc.

Invy and malice, lang inueterat,
 Did bowden in the breift of craftie men,
 Withe Satans vennom haill intoxicat,
 As God at laft will mak the warld to ken ;
 Wha houndit furthe thefe ratches vnder night,
 On Lambe alan, haill four to fet thair might.
 Alas ! alas ! etc.

And that at vnawars behind his bak,
 They interpry'f'd thair limmers crewaltie,
 Quhilk fouldart lyk they durft nocht vnder tak ;
 Sic was his manhead and actiuitie :
 When he was paffing lyk a feakles lam,
 Thefe crewall craftie wolfs vpon him cam.
 Alas ! alas ! etc.

Wa to yow, foolifhe, filthie, feible fallows,
 Yie ar mad faggets to the fyre of hell.
 Lyk lowns and limmers, your carkafhe for the gallows,
 Your curf'd faull for Beelzebub him fell.
 As vagabounds, lyk Cain, to be kend,
 Till that yie mak a maift vnhappy end.
 Alas ! alas ! etc.

Fy ! on the limmer Lindfay, by the leaue,
 Thow might haue clam'd fum kinned by thy name,
 Bot making thie to flaues a filthie flaue,
 Thou'rt blotted out with euerlafting fcham.
 Ah ! flaue to Satan, and to flauelike beafts :
 Ah ! flathar tyk, whom all the land deteafts.
 Alas ! alas ! etc.

Yie venturars beveall his Tragedie,
 Yie kend him euer godlie, guid and wyfe.
 Yie mariners and tradars be the fie,
 Amang your merchants he laid eu'r the pryfe,
 All honeft men, all burgeffes of towns,
 Will mein his ceafs, vnles they be bot lowns.
 Alas ! alas ! etc.

But maist of all the honest pure will mis
 His merchandise with mercie euer mixt,
 He gat a thousand benesone and blis ;
 They wanted nocht wha kep't thair tym affixt.
 Yea manie an, he quat full liberallie,
 That was by hafard put to pouertie.
 Alas ! alas ! etc.

O Kirk and King whow gratlie ar yie wrang'de !
 Alas ! for losing of sa rare a man.
 Gif hounders of sic knaues war tean and hang'de,
 War in compear a wildgus for a wran :
 A better subiect, nor a better sone,
 Haid nocht the King nor Kirk this land within.
 Alas ! alas ! etc.

Then if yow will eschew the vengeance grait,
 Of feakles blud that ower this land does hing,
 Tak pean to purge ; set heir your harts delait ;
 Think this befeats a godlie kirk and king.
 For, gif that therin yie be negligent,
 I am fure to leat yie fall it seare repent.
 Alas ! alas ! etc.

And thow, O Fyff ! sa filthelie defyl'de
 Withe fore thought fellons bludie crewaltie,
 I rather be a stranger far exyl'de,
 Nor Erle, or Lord, or baron, into thie :
 Vnles thow kythe thir murders to deteast,
 That in thy Waft, this vther in thyn East.
 Alas ! alas ! etc.

I red thie, therfor, dull for Dunnibirfall,
 Aud for St Androfe now, to fobbe full fear,
 Or thow fall feill thy iudgment, scharpe as thirfall,
 Vpon thy bak, and in thy buttoks bear :
 For why whar feakles bluid sa fast cryes out,
 The righteus God mon punishe ther, but dout.
 Alas ! alas ! etc.

Bot O St Androſe ! fearlie fall thow rew
 The tym that thow brought out that wicked race ;
 For thow fall drink of that quibilk thow did brew,
 With mikle wa, and manie loud alace !
 For ſure thyn eis fall verelie behauld,
 What euer thy fathfull paſtors to the tauld.
 Alas ! alas ! etc.

And namlie yie, wha laughing in your ſleue,
 Now maks this mater ſeage vnto your drink ;
 For ſurlie God fall then his awin releue,
 When yie your craft and malice fall forthink.
 Lauche on, and ſport yow with your guid ſucces's,
 Our God is in heavin, wha ſies, and will redreſs.
 Alas ! alas ! etc.

Bot weil's thie weidow, ſuppoſed miſerable,
 God giue thie grace to knaw thy happines.
 The deuill hes done miſcheif intolerable,
 Yit God his graittar guidnes fall expreſs.
 Whilk thow fall find with wonderfull delyt,
 To thair malicius wicked harts diſpyt.
 O confort ! confort ! ſtedfaſt to remean.
 O confort meit to mitigat thy pean.

God hes reteir'd thy bouſband to his reſt,
 And him inol'd, for to mak out that number
 Of righteous martyrs whom he lones ay beſt,
 Into this lyff perſew'd with croſs and cumber,
 Beneathe that Altar bleſſed ſaincts amang ;
 Whilk cryes, Haſt Lord, reuenge our bluid and wrang.
 Thair cled in whait he pleaſand fall remean :
 O confort meit to mitigat thy pean.

Bot certeanlie God fall thy houſband bie,
 And father to thy childring an and all ;
 He fall yow freethe from all this miſerie ;
 He fall yow heir, and giue yow hart to call.
 He fall yow daylie grace and bleſſing ſend ;
 He fall yow gyd vnto that bleſſed end.
 O confort ! confort ! ſtedfaſt to remean.
 O confort meit to mitigat thy pean.

Deir damifelles ! leaue af your dreirie mean,
 And grow in godlines to womanhead ;
 Yie fall nocht liue lyk orphelings alean,
 Altho your erthlie father now be dead ;
 Your heavinlie fathers guidnes yie fall feill ;
 He fall yow touchar all, and marie weill.
 O confort, etc. etc.

Thow bonie boy, conceaued and brought vpe,
 Miraculustlie by anie expectation,
 Into thy youthe, reioice to tholl the whupe,
 Thy God salbe thy scheild and preseruation :
 He fall thie blifs, and mak thie fie at ease,
 A feirfull curfs on all thy fathers faes.
 O confort, etc. etc.

Sa, efter God hes maid yow meit for him,
 Be all your suffrings and tentationnes.
 He's mak yow on the ledder Chryft to clim,
 And end your greifs and tribulationnes,
 Surmounting far the fkyes and sternes bright,
 Yie's enter in the Lords eternall light.
 Ther meit with him and neuer part again.
 O confort meit to mitigat your pean !

Now Chryft our King, triumphar over the deuills,
 Ou'r sin, ou'r deathe, ou'r bell, this world and all,
 Behauld from heavin thir maist mischeiws euills
 And heire the plaint of sic as on thie call.
 And ather staine the rage of thair impyre,
 Or come and cast them in aeternall fyre.
 O com ! O com ! O com ! without delay.
 O com ! and iudge, Lord Iesus, we thie pray.

AMEN.

In the monethe of October therefter, with a heauie hart, grait pean in body be a distillatioun fallin on my teithe, and with grait expences, I entered in iorney with the rest apointed, and visited the provinces of Aberdein, Murray, and Ros. At ther Synods and Presbyteries we tryed the ministers, particulie in doctrine, knowlage and lyff : Sum we deposit ; sum we admonished ;

sum we incuragit; manie we helped in ther gleibs, manfes, and leivings. We delt with all the noble men and cheiff barrones for prouyding of thair Kirks, be doctrine and privat delling, and gat fubfcriptionnes to the particular prouiffionnes fett down in wrait anent euerie Kirk. Wherin the penitents recentlie receavit paff befor be guid exemple, the Erles of Hountlie and Arroll, becaufe they war nocht yit reflored in Parliament; but fenfyne I heir litle of the performance. But therin MakinTollie warred all the ref, wha meitting ws at Ennernes, fett down the plat of all his Kirks with fufficient prouiffioun, and when he haid done, he fubfcriyvit it with his hand befor ws, and faid, "Now it may be thought I am liberall," fayes he, "becaufe na minifter will venture to com amangs ws, therfor get me men and fey me, and I will find fufficient cautoun for faiffie of ther perfones, obedience to ther doctrine and difcipline, and guid payment of thair ftipend and interteinment in St Jhonftoun, Dondie or Aberdein." And indeid I hane euer fenfyne regreded the eftat of our Hielands, and am fure gif Chryft war pretched amangs tham, they wald fcham monie Lawland proffeffours, and gif peanes war taken bot als willinglie for winning of tha faulles be the prince and pastors to plant ther Kirks, as ther is for wracking and displanting of the beft constitut, Chryft might be pretched and beleived bathe in Hielands and Bordours.

In that iorney, be occafion of conference be the way with S^r Patrik Murray, Mr James Nicolfone, and Mr Piter Blakburn, I fineld out the purpofe of erection of Bifchopes againe. The quhilk, coming to Edinbruche to the parliament in the monethe of December, I fand planlie going to wark, and therfor left my litle court commiffionarie, and all ffordar dealling with tham in anie courfe or purpofe, and reteired my felf ham to my awin calling. From the quhilk, whowbeit I was often abfent of befor, occupied euer in comoun cauffes to my grait peanes and fpending of all I haid, yit I haid confort in my confcience and ioy in fpreit thereafter, remembering fum guid done to the contentment of the godlie. But when I perceavit my peanes and expences to be dowblit, and to reape na thing in end bot greiff of mynd, and euill eftimation amangs guid folks, I thought it hie tyme to reiteire. And yit twa turnes fell out that tyed me, as efter we will heir.

At the parliament in December, the mater was convoyed and brought in this maner. The Commiffionars, in nam of the Kirk, fought be petition a vott in parliament, wharof they thought they haid fufficient warrand, becaufe it haid oftentimes, yea almoft at euerie parliament, compleanit, that men fatt and votted in parliament in nam of the Kirk, that nather bure office in the

Kirk, nor haid anie commiffioun therfra. The Abbots, Priours, Lords of Seffioun, and sic as they drew of the Nobilitie, war againft the Kirk ; yit be ernaest delling of the King, wha haid promift mikle guid to be done to the Kirk at that parliament, they condifend and aggreis, that sic of the minifterie heirefter, as his Maieftie fould promot to the dignitie, office, place and title of prelatie, bifchope, abbot or vther, fall haue vott in parliament, fikelik and als frilie as any vther ecclefiafticall prelat haid at anie tym bygean, etc.

Now this, forfuthle, was a grait benefit for the Kirk obtained at that parliament, when the papift Erles war reftorit, and for the quhilk the Kirk behoued to receaue tham in fauour. For the Kirk had lyen long in contempt and povertie, quhilk the King and his commiffionars foar pitied, and this was the way to mend that : To gett of the godlieft, wyfett and beft of the minifterie, vpon the Counfall of the Realme, conventionnes of Efteattes and hicheft Court of Parliament, ther they fould reafone and vott in ther awin cauffes, and bring hame againe the Kirk leiving, and nocht ftand at the durre geiffing in peapers of petitiones, and fkarllie when they haid iaked on manie dayes, gott fa mikle as a fear anfwer. And indeid, gif warldlie honour and ritches haid bein to be fought for to the Kingdome of Chryft, as it was, and is of the Antichryft, or gif ther haid bein honour and ritches to be gottin in Scotland, euen bot sic as was wount to be to thefe tytles, dignities and offices of prelates, I wald haiff eafelie bein moued and caried away with thefe arguments, wanting the grace and government of Gods fpreit ; bot Chryft teatching ws, and making ws to teache his peiple the contrar, and the peiple in fic a cleir light of the Gofpell feing and fpying the wandring away of ther gydes in the mift of Court vanitie, and therfor the mair efteimed ther, the mair difpyfit and contemptible befor tham, and the les able for anie guid ædificatioun to the confcience, maid me altogidder to avoid and abhorre it. And heir again my forfaid commilito and I war in contradictorie opiniones.

Our Synod of Fyff convenit in St Andros in Februar following. To it was Sr Patrik direct from the King to moyen for the mater of Bifchopes. It was far and fearlie brought about with a Letter theranent from the Kings Maieftie to the Presbyteries. Item, an vther from the Commiffionars with a copie of the Act of Parliament, fchawing whow hardlie it haid obtained by the Kings grait peanes and authoritie at the hands of the Lords of Articles, and what commoditie might therby com to the Kirk. Therefter the queftioun was proponit, Gif it war expedient and profitable for the Kirk, that the minifters fould haue vot in parliament for and in nam of the Kirk. The quhilk feim-

ing guid be manifest vottes of the breithring to be answerit affirmatiuè, I planlie discouerit vnto thame the purpose, to the grait offence of the Kings Commiffionar, schawing tham that it being annes fund profitable and expedient, that ministers shold vott in parliament, these ministers behoued to be bischopes and prelates, or els they wald nocht be admitted to vott; and sa we shold fall to wark and big vpe bischopes quhilk we haid bein all our dayes dinging down. Mr Andro Melwill infistit herin in his vehement maner; wha taken vpe rudlie be Mr Thomas Buchanan, that he shold nocht haue place in the Assemblie, (meining becaufe of the misfordour quhilk the King and Commiffionars haid maid in the Vniuersitie, debarring the maisters therof, namlie of Theologie, from the Assemblies), he answerit, "My professioun was to resolute questionnes in the Kirk of God out of his Word, and to reason, vott and moderat in Assemblies, when your was to teache the grammar rewles." Quhilk answer contented and moued the breithring verie mikle. Efter the quhilk Dauid Fergusone, the auldest minister that tyme in Scotland, spak graulie, cleirlye and at lainthe, whow the corruptiones of that office of Bischopes haid bein espyed be the Kirk of Scotland from the beginning; what pean haid bein taken bathe in doctrin from pulpites and in assemblies, for purging and alluterlie putting away therof. And now he perceavit a purpose till erect tham of new, conveyed in sic a maner as he could compear to nothing better nor that quhilk the Grecians vsit for the overthrow of the antient citie and kingdome of Troy, busking vpe a braue hors, and be a craftie Sinon persuading tham to pluk down the walles with thair awin hands to receaue that in for thair honour and weifear, quhilk feruit for thair vtter wrak and distruction. Therfor he wald, with the breithring that haid giffen guid warning, cry, Equo ne credite Tenebris.

Mr Jhone Dauidson, an of the antient fathers of the Kirk, was present with ws at that Assemblie, and mightelie and grauelie warnit, informit and movit the breithring. Amangs the rest he said mirrelie, "Busk, busk, busk him as bonilie as yie can, and fetch him in als fearlie as yie will, we fie him weill aneuche,—we fie the hornes of his Mytre."

In memoriall wharof this Decateffarad was maid, when the mater wrought fordar on thereafter:

By Pallas art the Grecians built an hors,
 Als hudge as hill, presenting him to Troy,
 And craftie Sinon, taken as par foris,
 Perswadit them to brak thair walles with ioy

Be thair awin hands; this horſs for to convoy,
 And ſet him vpe in thair maiſt ſacrat place:
 Bot therout viſhing capteans did diſtroy
 With fyre and ſword thair citie ſoone, alace!
 Tho Dardan prophets cry'd and bad tham caſe,
 Alluring tham to work thair awin releiff:
 Yit fooliſhe madnes ſpuilziet tham of grace,
 Sa God, for ſin, brought on thair laſt miſcheiff.
 This horſs, this Sinon, and this Troian ſak,
 Methinks I ſie, whill we our Biſchops mak.

In that Februar, betwix the Synods Provinciall and Generall, was that maiſt conſpicuus eclipse* of the Sunne, quhilk ſtrak all creatours with ſic eſtoniſhment and feir, as tho the day of Judgment haid bein com. I knew befor it was to com; I was nocht ignorant of the naturall cauſe therof; and yit when it cam to the amazfull, vglie, alriche darknes, I waſt caſt on my knies, and my hart almaiſt fealled. On that I gaue this warning:

In Februar, the twentie fyue exack,
 We ſaw the Sunne, the tent hour of the day,
 Begin to loſs his light, and turn to blak,
 Whilk piece and piece his whait did weare away.
 The cauſe is this, as lerned men do ſay;
 The darkſum bodie of the changing moone
 Cam in betwix our ſight and Phœbus gay,
 And hid from ws his halfome light ſa ſoone.
 Amid the meittings of our Kirk this done,
 Portends the dark and variable warld
 Sall com betwix the Kirk and Chryſt abone,
 And mak hir paſtors creaked, blind and thral'd.
 Then ſtatlie ſtarrs ſtik faſt, and tak gud tent
 The dragons tail will reng the firmament.

* Ouer notable effects of this eclipse kythe the yeur following in the deathe of notable lights of the Kirk of Scotland, Mr Thomas Bowchanan, Mr Robert Rollok, David Fergusone, and Mr Adam Jhonſtoun; alſo of Mr Jhone Lindſay, for naturall iudgment and leroing the graitteſt light of the polecie and counſall of Scotland. In lyk maner of guid James Smithe, the ſuue amangs the merchants.

A mair feirfull eclipse was of the Sun, and fall of ſtarnes from the heavin, when in the Kirk of France the men of graitteſt lerning and eſtimatioun, (intyſit be the flatterie and gifts of the King for eſtabliſhing of that peace quhilk he haid fantiſeit in his brean betwix the papiſts and proteſtants for the commoditie and furnes of his eſteat,) war maid to ſet and imploy thair thought, pen, and trauell to erect and ſet furthe ane mid and weill mixed religion and new Chriſtianitie, the effectuating wharof haid nocht ſeallit, gif God haid nocht cutted ſhort thair dayes with exemplar forts of deathe. The names of the chieff war Vadianus, Serranus, Rotanus, Egbergius, and Martinus.

1598.—In the monethe of Merche following, 1598, the Generall Assemblie held at Dondie. Ther the King and Commiſſionars met befor togidder, and leyd all the plattes and courſſes, being in grait fear that the Commiſſionars ſould be foarlie cenſurit for thair proceedings, and that ther ſould be na forderance in thair cheiff purpos of erecting of biſchopes. Ther was ther biſſines day and night to mak and try all in euerie province. The Moderator was befor hand preparit, and all and euerie an that ſould teatche and open thair mouthe in pulpit; and finalie all things framed for the purpose, ſa far as wit or diligence might mak with the prince authoritie.

The King profeſſit to ſtand be the Commiſſionars, and they be him. The vther partie war the miniſters of Edinbruche and St Andros, with all ſic as ſtud vprightlie for the eſtabliſhed diſcipline and fredome of the Kirk. The Commiſſionars offerit tham to giſſ a compt of thair proceedings to the Asſembly, bot ſa in effect that they war iudges thair ſelfſ, for they war ſure befor hand the graitteſt number ſould be on thair part. Manie greiſſes war giſſen in be Edinbruche, St Andros, and vther preſbyteries; grait hait and altercation was, ſa that ſic an aſſembly was never ſein in Scotland ſen reformation of religioun; and that quhilk was warſt, the graitteſt enemies of the miniſterie, the lat excommunicat forſaultit papift Erls, war brought in to tak thair paſtyme of the imperfectionnes of the breithring, and ſkrape togidder mater of ſklander and calummie to ventilat and ſaw athort amangs the enemies bathe within and without the land. My vncl Mr Andro was happie in that at his firſt preſenting to the aſſembly, he was diſchargit, nather wald the King com in nor ſuſſer anie thing be done till he was away, (yit he paſt nocht on vttering his mynd to the breithring in his auld maner.) And nocht ſatiffit that he was out of the aſſembly, he was chargeit af the town vnder all heeſt peanes. And ſurlie, I ſay, he was happie that hard nocht the things quhilk woundit our hartes throuche; better to be buried, as they war ordeanit in end, nor euer rememberit.

Efter that a large tyme was euill tint vpon the greiſſes, and they (Male Malcontent, mother of the greiues*) buried, the queſtioun moyennit at all the ſynods befor, cam in, Whither miniſters might vot in parliament? It was reaſonit at lynthe, wherin I had my large part, as they follow heirefter; but at laſt when it cam to the roll, Mr Gilbert Body led the ring, a drunken Orkney aſſ, and the graitteſt number followit, all for the bodie, but reſpect of the

* This nam was giſſen to that dealling in deriſion be the people.

ſpreit. And yit, praiſit be God, a guid number of honeſt breithring glorifiet God, bathe in reaſoning and votting directlie againſt : Another fort war miſtakine bathe in reaſoning and votting. And the number that caried the concluſioun away, war nocht ſic that laborit or haid ſkill in the word, bot lait commiſſionars wha votted with the King and thair miniſters. Efter the quhilk concluſioun, Mr Jhone Davidſone, of whom I haue diners tymes ſpoken befor, maid publict proteſtatioun againſt it in his awin nam, and the nam of the breithring that diſaſſented, firſt in word, and thereafter gaiff in in wryt, deſying the clark to inferit it.

Therefter going forward to the reſt of the queſtionnes, befor they ſould be reaſonit, to mak tham the mair plauſible and eaſie to be paſt, the hail deusys and forge of the new Biſhoprik was brought furthe falon weil buket, and fearlie and at lynthe red befor the Aſſembly. Ther war they maid clein of all corruptioun of Papiftrie, Antichriſtian and Anglicall biſhopries, fyned of new in the furnace, caſt in a new mould, and maid of a freche ſtrak ; and finalie embarrit and incloſit with ſic caueats, as range and ſling thair fillies tho they war wyld, they ſould never win out. Yit when the reſt of the queſtiones war read, they perceaving that the breithrings hartes, wha haid aſſented to the firſt, began to ſtand and ſwiddir, for the beſt part thought it meitteſt to tak tyme to molleſie and moyen maters leſt they ſould grow fouſome at the firſt ; and ſa was ordeanit, that efter advyſiment in preſbyteries, the Synods of euerie province ſould aſſemble in May, and efter reaſoning of the queſtiones ther, ſould direct thrie of thair number, quha ſould conveiu with the King at the tyme and place to be apointed be his Maieſtie.

It was alſo concludit at this Aſſembly, that this office of votting in parliament was of a mixt qualitie, and therfor the electioun therto behoued to be mixt, partlie be the King and partlie be the Kirk ; and the number of vottars to be fiftie.

Our Synod of Fyff convenit in Dumfermling in the monethe of Junie. Ther war Commiſſionars from his Maieſtie, the Lord of Townſland, and Sr Patrik Murray. Reaſoning was, and the iudgments of all the preſbyteries and breithring, giſſen in thir queſtiones : 1. Efter what maner he ſhall be choſin wha ſhall vot in parliament for the Kirk : Wither the Kirk, the nominatioun, and the King the choſe, or e contra ? Cuper Preſbyterie, quhilk Mr Thomas Buchanan gyddit, thought that the Kirk ſould nominat fyve or ſax, out of the quhilk the King ſould chuſe an. The vther thrie Preſbyteries aggreit in an, that the Kirk ſould mak choſe of ther awin Commiſſionars, and therwith the King ſould

content and accept the fan, as the barrones and burrowes does. 2. Whow langould they continow? Cuper said, tota vita nisi interueniat culpa. The vther thrie in an, from a Generall Assemblie to an vther. 3. Whow theyould be callit? Cuper thought it a thing indifferent wither they war callit Bischopes or Commiissionars. The vther thrie in an, thought the consequens of the nam of graitter importance, becaufe the verie nam of bishope now importethe corruptioun and tyrannie in the Kirk, therfor that theyould be called Commiissionars of the Kirk. 4. Concerning the rent? All aggreit in that itould be but hurt of vther kirks, and nocht hinder the dissolutioun of benefices.

For my awin part I protested I wald haue na thing ado with the forging or blocking of it in anie sort; for as I saw it working, the best of it wald be bot a corruptioun and tyrannie brought in within the Kirk to the wrak therof.

But all the cair and tranell of the Kings Commiissionars, was to gett sic thrie men nominat as the King lyked best of; grait deuyfes and mikle bislines was about that. In end they fand the way to put vpon the lyttes a guid number of the thrie Presbyteries that war against tham, that they might be quyt of thair vottes; and sa haiffing moyenned the rest behind, they gatt thair intent, viz. Mr George Gladsteanes, Mr Thomas Buchannan, and Mr Jhone Fearfull. Whilk, when the guid brethring espyed, they wald giff tham na vther commiission bot to report fathfullie thair iudgment in the questionnes, and attending therto, to reasone, vot, and conclud, and sic ne quid ecclesia detrimenti capiat. Promitten, to approue and allow na thing bot that quhilk they did lawfullie in that mater.

That Conventioun of the Synodical Commiissionars was keipit with the King at Falkland in the monethe of August thereafter, wharin what was done I can nocht rightlie sett down, becaufe I was nocht ther. For, efter the Conventioun of Perth, I was neuer at Assemblie nor meitting bot against my will, except in Presbyterie; and my opinioun and wis was, thierould be na generall meittings, Rege presidente, vules it pleasit God to turn and sett his hart vtherwayes, for I saw and was certean, weould ay be farder and farder behind in the sinceritie and libertie of Chryfts kindome; and theyould euer, a way or vther, gett thair intentes brought about.

Allwayes in generall, they fand nocht sic fordar in the purpose as they luiked for; and therfor the Generall Assemblie, that was apointed to be the yeir following, was prorogat almost a yeir, for aduysinent and better dressing of maters.

This yeir I cawft print my Catechifine for the profit of my peiple. It coft me fyve hounder marks, quhilk God prouydit be the motion of a maift godlie and loving frinds hart. Of the quhilk foun I abyde addettit, bot neuer could gett a hounder mark of it again to this hour.

1599.—In the fimmer of the 99 yeir, ther was a meitting of manie brei-ther with the King and Commiffionars in St Andros, for a purpofe of aggrei-ment and concord; and when all profellit frindfchipe and brotherlie loue ane to another, and onlie the difference was in opiniones of proceedings, and anent the conclufionnes paft, it was thought meit to refer that to a conference, quhilk was keipit thereafter in Nouember in Edinbruche. I trow to mitigat my vncle and mak him amends, it was then that Montrofe was maid Chancellor of the Vniuerfitie, Mr George Gladfteanes, Vice Chancellor, and Mr Andro Meluill, Dean of the Facultie of Theologie.

In the mean tyme, at our Synod in September, 1599, a weill meining brother, my colleg, gaiff in to the Affembly a certean Anglopifcopapifticall conclufionnes, wherof he laid over guid a warrand of the Kings buik, intitulat Βασιλικον Διςον, bot becaufe it haid but of accident cum in his hand, and was nocht published, he could nocht be plane. The Synod iudget tham treafon-able, feditiis, and wicked, thinking that sic things could nocht be, and direct-ed tham to the King. The King, knowing the warrand durft nocht be exhi-bit, gettes knowlage of the brother that gaiff tham in, and fends to apprehend him; bot God watched over him, and faued him. This maid me fean, when I haid refoluit nocht to keipe the Conuentiones of the Commiffionars, whow-beit wraitten for, to giff obedience, and tak grait peanes, fufcherie, and ex-pences, with greiff of mynd, till attend vpon fum guid occafoun to gett my brother and colleg relaxit from the horn, and reponed in his awin roun againe.* And this was an of the caufles formentioned why I conteinowd in my Commiffionarie, leyd on me be the King and Affembly. Whilk occafoun I gat never till the fact of St Jhonftoun fell out, and immediatlie thereafter the caufe of the minifters of Edinbruche teatherit me again, fa that I could nocht gett frie till that was difparit; and God leyd his hand vpon me be feiknes, wharof heirefter in the awin place.

The conclufionnes, wharby we gatt certean knowlage of the Kings determi-

* Strange and vehement war the exerceifes of my mynd during that tyme, quhilk God, wha hes a fecret dealling with his awin fecret annes, knawes.

nat mynd in our maters of the Kirk, war namlie thefe, fett down in that buik as in Testament to his Sonne.

1. The office of a King is a mixed office betwix the ciuill and ecclesiastik eſteat.
2. The rewling of the Kirk weill is na ſmall part of the Kings office.
3. The King ſould be iudge if a miniſter vag from his text in pulpit.
4. The miniſters ſould nocht mell with maters of eſteat in pulpit.
5. The miniſter that appealles from the Kings Iudicator in his doctrine from pulpit, ſould want the head.
6. Na man is mair to be hated of a King nor a proud Puritane.
7. Paritie amangs the miniſters can nocht agrie with a monarchie.
8. The godlie, lerned, and modeſt men of the miniſterie, ſould be preferred to biſchopries and benefices.
9. Without Biſchops, the thrie eſteats in Parliament can nocht be reeſtabliſhed; therfor Biſchops mon be, and paritie banithed and put away.
10. They that preaches againſt biſchopps, ſould be puniſhed with the rigour of the law.
11. Puritans ar peſts in the Comoun weill and Kirk of Scotland.
12. The principals of tham ar nocht to be ſuffered to bruik the land.
13. For a preſeruatiue againſt ther poiſone, ther mon be biſchops.
14. The miniſters ſought till eſtabliſhe a democratie in this land, and to becom Tribuni plebis thamſelues, and lead the peiple be the noſe, to bear the ſwy of all the gouernment.
15. The miniſters quarrell was euer againſt the King, for na vther cauſe bot becauſe he was a King.
16. Paritie is the mother of conuſion, and enemie to vnitie, quhilk is the mother of ordour.
17. The miniſter thinks be tyme to draw the policie and ciuill gouernment, be the exemple of the eccleſiaſtical, to the ſam paritie.
18. Na conventionnes or meittings of Kirkmen to be ſuffered bot be the Kings knowlage and permiſſion.

The righteous Chriſt knowes what wrang he and his ſervants gettes heir.

FINIS.

In the monethe of Nouember thereafter, the King, maid to vnderſtand that a conference amangs the breithring of all ſortes wald mak maters to go fordwart peacable, and all purpoſes to pas at the nixt Generall Aſſemblie, ſend his miſſines athort all provinces, and couocat the ſpecialles of the miniſterie from all partes to Edinbruche againſt the 17 of November. The ſoum of the quhilk conference, als fathfullie and neir as I could collect and remember it immediatlie thereafter, I fett down as followes :

THE SOUM OF THE CONFERENCE KEIPIT AT HALIRUDHOUSE,
THE 17 OF NOVEMBER 1599.

The Preface.

BECAUSE the meittings of the last Generall Affsemblies war factius, tumultus, confuse, haitt and vuordour lyk, least the lyk shuld fall out at the nixt, his Maiestie, withe advys of the Commiffionars, thought meit till apoint this present Conference, and call thervnto of all fortes of the ministerie, zealus and fyrie, modest and graue, wys and indifferent, wherin maters might be quyetlie and graulie reasonit, and a way preparit to a decent and peaceable Affembly, wherin they may be decydit and concludit.

The Proposition.

THE proposition was : That it was permitted to euerie an ther conveined, friely to reason and schaw thair mynd, bathe vpon things concludit in Affsemblies and Conferences befor ; as also on things to be concludit that war yit in deliberatioun : Provyding alwayes, that na reason war brought against things concludit in Affsemblies, but onlie out of Scripture, quihilk may iustlie be brought and vsed against the constitutionnes of anie Affembly.

The breithring that stud for the establisshed discipline, and disassented from whatsoeuer constitutiones, actes, or ordinances maid in the leat and new form of Affsemblies, preiudiciall to the sam, answerit, they nather could nor wald reason in these maters, nocht being preparit therfor, nor meining to preiudge the Generall Affembly following. In the quihilk, efter the instructioun of Gods Word, and calling for his wesdome, they purposed, be his grace, being called therto, to speak thair mynd cleirly and fullie, as God shuld furnishe abilitie and warrand be his Word and Spreit.

It was answered, that ther was na preiudice meinit to the Affembly, bot onlie a preparatioun for it ; and in cais anie having occasioun to speak now, being wryttin for be the King for that effect, and keipe vpe his reasones and mynd to stand in the head of a factioun therwith thereafter in the Affembly, he might be counted a fals knaue.

The breithring, being thus vrged, accordit to speak as they could remember presentlie, protesting alwayes the fastie of the cause from hurt, that the Affembly war nocht preiudgit, and that it might be leifome to tham to helpe

thair present speiches and reasones, and bring out fordar as they might attein vnto, for the weill of the cause at the nixt assemblie.

So the conclusiounes of the Assemblie of Dondie was read, bearing—That it was needfull and expedient that ministers shuld vott in Parliament; and that that office was of a mixed qualitie, partlie ciuill, partlie ecclesiasticall, &c. In lyk maner, was read the thing done at the Conuentioun of Falkland efter the said Assemblie, with the cancesses for keiping of the saids votters in Parliament from all episcoppall corruption, &c. And so returning to the former conclusion, the cheiff point of all, it was proponit to be reasonit vpon first, and the said breithring requyrit what they haid to say against the same.

The breithring answerit: They knew na warrant of the Word of God for sic a conclusioun; desyrit, therfor, they might be instructed of the [same] be Scripture, quhilk, giff they could find, they wald willinglie aggrie and stand content; giff nocht, that conclusioun could nocht be maid in fathe, and therfor wrang, and to be reformed in thair iudgment.

Na Scripture was producit, onlie a reasone buildet vpon this principall: *Euangelium non destruit polytiam:—Atqui hæc est pars politice. Ergo.* To the quhilk it was answerit be distinction of *polytia* in lawfull and vnlawfull; and the lawfulness therof behouethe to be schawin be the Word of God, els Ethnik, Turkishe, and Jewishe policie might stand withe the Gospell. It was answerit, It was aneuche that the policie was nocht repugnant to the Word of God, whowbeit the warrand of euerie part of policie, and Act of Parliament, or ciuill law, war nocht producit; therfor (said they) schaw yie the affirmatiue, that it is repugnant to the Word, the probatioun wherof now comes vpon yow.*

It was therfor provin repugnant to the Word of God, and concludit be this syllogisme:—

“That ministers shuld be inuoluit and intanglit with effeares of this lyff, namlie of policie, ciuill indicators, and effeares of comoun weill, is against the exprefs Word of God.

* Ther was an yther argument rather meinit nor proponit: Ministers war *ciues* and *libera capite*; and, therfor, according to policie, behouethe to giff ther consent to the making of lawes in Parliament.

Ans. Gif a consent be necessar, it is douted. But ceas it be, they consent to the law in Parliament, ather be the Lords or barones of the schyre whar they war born and remeanes, or be the Commissionar of the brouche wherin they war born or dwelles; for, as to his ministerie, it is na part nor point of policie nor ciuill burgeschipe; or, if the mouth of the Lord be to be consulted, the Commissionar, directed from the Generall Assemblie, shuld be heard.

“ But this conclusioun and office therby impofit, will intanggle and inuolue tham. Ergo.”

The propofitioun is proven be the expres Word, 2 Tim. 2. *μηδὲς στρατευομῖνος ἐμψέκεται ταῖς τοῦ βίου πραγματείαις*, whar the word *πραγματεία* meines properlie, effeares of law, iurisdiction, and rewling of the comoun weill; as I. Cor. 6. *πράγμα*, for a ciuill actioun or caufe.

It was anſwerit, That that place tuk nocht away naturall, æconomic and polytic dewties quhilk neceffarie this lyff requyres; and the quhilk man be done, and may be done of ener ilk an, ſa that they inuolue nocht thamſelues, and intang'le therin to the hinder of thair calling.

To that it was aggreit, That ther was certean dewties and ſimple actionnes to be diſchargit now and then for nature, æconomie and polecie, be euerie an, and ſa be miniſters alſo, for the helpe and nocht hinder of thair cheiff and propre callings. Bot ther was a grait difference betwix ſic actiones and dewties, to be done at certean tymes and occaſionnes of vrgent neceſſities, and the diſcharging of a fett and ordinar office in a comoun weill, namlie in the twa graitteſt pointis of the mageſtie and princelie ſtat, *νομοθετικὴ* and *δικαστικὴ*, that is, the making of lawes in a comoun weill, and iudging of the ſubiects according to the ſam in the Parliaments, Counſalls, and Conuentionnes of Eſteattes of the Realme, quhilk could nocht be done without intangling and inuoluing in effeares, and ſa diſtractioun fra the cheiff charge; as the place itſelf cleirlye declarit what intangling was, viz. whatſoeuer might hinder the wariour from doing the dewtie of a fouldart, and pleaſing his captean.

For the quhilk purpoſe alſo, the weghtines of the miniſterie, and graitnes of the cure of faulles, was inſiſted into; and planlie affirmed they knew neuer nor felt neuer the weght therof, that thought a ciuill office of government in the comoun weill might be vndertaken and ioyned therwith. Whar mirrelie was caſt in the ſpeitch of the Quein of Eingland, when ſche makes a Biſchope:—“ Alas! for pitie, (ſayes ſche,) for we haue marred a guid pretchour to day.” And the King exhorted nocht to mar his pretchours ſa.

For corroborating and ſtrynthning of the reply, this ſyllogiſme was ſubioynit:

“ That miniſters ſould be diſtracted from preaching the Word, is againſt the Word of God.

“ But this will diſtract tham. Ergo.”

The expres word, Luc. 9. ver. 59, 60, 61, 62, Chryſt ſayes to an, Follow me; wha anſwerit, Let me firſt go burie my father. Chryſt anſwers, Let the dead go burie the dead, and go thow and preatche the Goſpell of the kingdome of God. Another ſayes, I will follow thie, but let me firſt go and tak ordour

with my hous. Chryft answers, Na man putting hand to the pleuche, and luikes bak, is meit for the kingdome of God. Heir ar maist neidfull naturall dewties and æconomic, quhilk Chryft expresse forbiddes for steying of the pretching of the Gospell, and attending vpon his ministerie. Whow mikle mair then incompetent offices, *quæ sunt Cæsaris et Reipublicæ*, as we will schaw heirefter?

The expres word is the faxt of the Actes.—The twoll Apostles faves to the rest of the disciples, It is nocht æquitable, or to be approued, that we should leaue the Word of God and serue the Tables; therfor, let deacones be chosine and apointed. Giff the Apostles wald nocht leaue the preatching of the Word of God for an ecclesiastic office, becaufe of distractioun, mikle les wald they that ministers should leaue thair ministerie of the Word for ciuill and impertinent.

Thridlie, The Scripture calles the ministers ἀπορισμενους, Rom. 1.—separat and sett apart: And wharfra? Questionles fra the occupationes of this lyff, to saue the peiple and thamselfes, and draw tham be the Gospell to the lyff euerlasting,—to fishe tham out of the sie of this warld to God and his kingdome of heavin. Sa the hail nature of ther calling is separat and sett apart from the warld, to the quhilk they should nocht be callit bak again, mikle les therin involved and drownit.

Fourtlie, The Lords ministerie vnder the law is callit a warfear, Num. 4. and his ministers wariours; and sa in the place alleagit in the New Testament, the sacrament and aithe wharof is maist streat, and na wayes suffers distractioun. For tham was allotted na inheritance, but haid the Lord for thair inheritance, Deut. 18. 1.; Josu. 13, 14. They say to thair father, I respect him nocht; they ken nocht thair breithring, they acknowlage nocht thair sonnes, but keipes the Lords words, and obserues his Covenant; teaches Jacob his iudgments and his law to Israell, fettes incense before his face, and brunt offerings on his altar, Deut. 33. Then mikle mair the ministers of the New Testament, becaufe of a graitteir and cleirar grace, spirituall and frie from beggerlie cerimonies and elements of this warld.

And, last, to conclud this point with that maist wechtie and graue attestatioun of the Apostle to Timothè, 2. 4.: “I attest thie befor God, and the Lord Jesus Chryft, wha shall iudge the quick and the dead at his appeirance and kingdome: Pretche the Word; be instant in tyme, and out of tyme; convict, reprove, exhort with all lang suffring and doctrine.” And in the fourt of the first, “Tak cear of thir things, be about thir things.” And ar thir things spo-

ken to Timothè onlie, and nocht to all minifters and paftors? And gif they be fpoken to all, what tyme, I pray yow, is left to be employed at Parliament, and in the effeares of the comoun weill? The deuill is a biſſie biſchope, and goes about lyk a roaring lyon; and wha fall giff a compt of the torn ſcheipe, or ſtollen in the paftors abſence? And, finalie, that thrifauld demand to Peter, *Amas me?* and charge, *Paſce Agnos*, &c. perteines it nocht to all?

It was obiected, that we fell in the ſam abſurditie with the Papiſts, that gatherit thair Celibatum out of the words of the Apoſtle, I. Cor. 7. *Coniugatus curat quæ ſunt mundi, quomodo placeat vxori*. And gif ane with a eccleſiaſtic or paſtorall charge may haue the charge of wyff and familie, wharfor nocht of the comoun weill? And the Apoſtle ſayes, That he that ceares nocht for his familie, is wars nor an infidell.

It was anſwerit, That the Papiſts argument was friuolus from the abbus of mariage to the taking away of the benefit therof, being apointed be God, and rightlie ſeruing for the helpe of man in his calling; and na thing lyk vnto this, wherin an euident intangling and diftraction may be ſein. And to anſwer for the caring for the hous and tham that ar therin, that is meined for inſtruction and rewling therof be Chriſtian diſcipline, as is euident out of the 3 Chap. ver. 4. be the word *προσθῆναι*, he that can nocht rewall and govern his awin hous, whow fall he haue cair *επιμελεσθῆναι* of the Kirk of God? For the Apoſtle is cleir in that point, I. Cor. 9. That the flocks ſould prouyde for thair paſtors, tham and thair families, the things that ar neidfull for this lyff, as the Captan or Prince for his ſouldarts, and they maid frie till attend on thair ſeruiſe.

It was inſiſted, that ther was als mikle diftraction and tyme ſpendit in our commiſſions and viſitationnes, in avatting on plattes and pleying of ſtipends, attending on parliaments and conventionnes, &c.

Anſwerit: That theſe war the wantes, imperfectiones and corruptiones of our Kirk, as yit nocht weill conſtitut, wharof the fault is in the Magiſtrat and flockes, ſchawin, compleanit vpon, and rebuked at all occaſionnes be the Word of God, quhilk hes na place to prone anie thing in this mater, *vbi queritur, quid fieri debeat, non quid fiat?* And as for Commiſſionars for viſitation, we ar occupied therin in our awin ſubiect in preching the Word, exerciſing diſcipline, and vſing of cenſures; and that nocht ordinarlie or be ſett office, bot *ex neceſſitate eccleſiæ et pro re nata*.

It was fordar inſiſted, that we granted till obey and com to the Kings Maieſtie when ſoeuer he called for ws, quhilk was all an with that in queſtion.

Anfwerit : His Maieftie now or then calling for ws, we might repear to his Hienes, and giff our advys in all things *de iure diuino*, or vtherwayes as *civiles*, fa that the benefit redounding to the Kirk or Comoun weill therby, preponderat and weyed down the hurt of our particular charge. Bot it was *longe aliud* to haue an ordinar office to difcharge in the Kings Counfall and Parliament ; for, as was twitched befor, ther is a grait difference betwix a certean actioun to be done now and then, as neceffitie and occaſioun craueth, and a fett office to be ordinarlie difcharged.

It was obiected, that the Generall Affemblye haid alwayes from tyme to tyme cravit this votting in Parliament, and now when the King offers it, it was euill thought of and refuſit.

Anfwerit : The Affemblyes haid oftentimes cravit that nan ſould vott in Parliament in nam of the Kirk, bot ſic as buir office within the ſam, and haid commiſſioun therfra. Bot that anie Generall Affemblye, befor the laſt in Dondie, haid determined that miniſters ſould vott in parliament, it was flatlie denyed. And it was ſchawin that often tymes that queſtion haid bein agitat in Affemblyes and amangs breithring, bot could neuer be fund whow it could ſtand with the office of a miniſter to be a Lord in Parliament, nor was able to be ſchawin be the Word of God.

It was then demandit wha could vott for the Kirk, giff nocht miniſters ?

Anſwerit : It might ſtand better with the office of an Eldar and Deacon, nor of a Miniſters, they having commiſſioun fra the Kirk, and ſubiect to render a compt of thair doing at the Generall Affemblyes. And that indeid we wald als ſean haue the Kirk inieying hir awin priuileges as anie vther, and haue his Maieſtie ſatiſfeit, and the eſſeares of the Comoun Weill helped, bot nocht with the hinder, wrak and corruption of the ſpirituell miniſterie of Gods worſhipping and ſaluatioun of his peiple.

It was replyit, That it war better for the miniſters to be thair awin caruers, and ſie to the weill of the Kirk, bathe in the ordering and prouiſion therof themſelues, rather nor commit it to vthers, wha wald cear bot ſklandrelie for it.

Anfwerit : That the King and his Nobles gaue the miniſterie credit and onlie place in ſpirituell maters, fa that they wald nocht tak the ſacraments, nor vther benefites of the Kirk at ther awin hands, nor of the hands of na vther. They wald nocht think thair bernies weill bapteifed, nor the Supper weill miniſtrat, nor thair mariages bleſſed bot be ſum miniſter. And gif his Maieſtie gaue ws ſic credit, authoritie and place, in things perteing to

the faull, and proper to our office, why fould we nocht gif him and his Lord the lyk in things perteing to the body, and this lyff, as proper to tham and thair office ; and think it als grait abfurditie to mell therwith our felues, &c. ?

It was obiected, That the Kirk was in poffeffioun of voting in Parliament be bifchopes, viz. Mrs Jhone Dowglas, Patrik Adamfone, Dauid Cuningham and vthers.

Anfwer : Sen the Generall Affemblye haldin at Dondie, an. 1580, whar that office of a bifchope was declarit vnlawfull be the Word of God, the Kirk cryed out continualie againft tham, and excepted againft all ther doings in parliament or els whar, as hauing na lawfull office in the Kirk, nor na commiffioun fra the faming.

Therefter place being given, ther was productit ane vther argument to fchaw the conclufioun repugnant to the Word of God.

“ That Minifters fould bear fupremacie, dominioun, and be called Lords, is againft the Word of God.

“ But the conclufioun imports that. Ergo.”

The propofitioun is cleir out of the thrie Evangelifts, Math. 20, Marc 10. Luc 22, and I. Peter, 5, 3. ; and, *Nolite vocari Rabbi*, etc. This reafone was nocht infifted into, nor anfwerit for want of tyme. Lykas alfo ane vther in the fam maner :

“ The confounding and mingling of Jurifdictions diftinguift in the Word of God, is repugnant thervnto.

“ But the conclufioun imports that. Ergo.”

The propofitioun is euident of the 2 Chron. 19, and, *Quis constituit me Judicem* ; and, *Date quæ sunt Cæfaris Cæfari, et quæ Dei Deo*. etc. Chryft refufed to deuyd the inheritance amangs brethring, to iudge the adulteres, Jhon 8. He refufed to be maid King, and profefled that his kingdome was nocht of this world.

Heir was declarit at lainthe and verie weghtelie be Mr Andro, be what meanes and degries the Pape was hoied vpe into that chaire of peftilence, wherout of he tyrannifes over all Kirks and Comoun Weills, tramping Kings vnder his feit, and transferring thair crownes and dominiones at his pleafur ; and all from this vfurping of bathe the powars and fwords, the ciuill and ecclefiaftic. In end a ficer caveat was given to the King, to be war he fett nocht vpe fic as fould caft him or his down. And this mikle anent the conclufioun of the laft Generall Affemblye, as memorie might ferue.

Therefter was proponit the twa poinets left be the said Affembly to the meitting at Falkland, and ther also left vndecydit or determin'd vpon. 1. Gif thefe voters in Parliament, being annes chofin be his Maieftie and the Kirk, fould bear that office ad vitam or culpam, and fa be perpetuall; or, gif they fould be alterable fra tyme to tyme at the Affemblies pleafour. 2. Gif they fould bear the nam of Bifchopes or nocht.

Againft the perpetuities, the diftraction fra thair fpiritual office of the minifterie was mikle vrgit againe, fchawing cleirly that sic a continuall charge and burding lying on a few, could nocht bot debauch and diftract thaim alluierly from the paftorall attending and feidding of thair flockes; the quhilk they beloued to commit to fum Vicars and fum fuffraganes.

For the perpetuities thair arguments war vfit:

First, that ther wald na man tak the peanes and mak the expences vpon the tytle of the benefice, to giff it over the nixt yeir to an vther.

It was anfwerit, That we war nocht vpon mans particular commoditie, bot feing what might be for the helpe and guid of the Kirk and Comoun weill; to the quhilk fic wald neuer do guid wha war feiking ther awin honour and welthe.

Nixt it was reafonit, That the hinder of all comoun turnes was be twa inleakes chiefflie; ane of skill and vnderftanding of maters, and right way of proceeding therein; ane vther of continuance and attendance constantlie on thame being annes begoun, till they war brought to fum guid point and effect. Bot fa it was, that gif thefe comoun men fould be changable, they could nather lern skill, nor profecut things. Ergo.

Anfwer: They might gett mair skill of the wit and lawes of men, and les of the wefdome and buik of God; mak mair attendance on Court and the Warld, bot les on Chryft and his Kingdome. And it was hard to perfwad ws that a few wald fie fa mikle for the weill of the Kirk as a haill Generall Affembly conueinit for that effect, or follow out a guid comoun caufe better and mair constantlie, feing experience alwayes teatched, that they wha wilbe ritche and honourable, are mikle about the faming, and verie litle for Chryft.

At laft thair reafones and inconvenients war brought out dilated and infisted into againft perpetuities:

First: It wald brak the barres of all thair Caveattes, and, but dout, eftablishe lordfchipe over the breithering, tyme ftrythning opinioun, and custome confirming conceat. And gif the beft deuyce hes be tyme turned to corruption, mikle mair this of the lawfulness wharof we iustlie dout.

To this was anfwerit, That partie amangs minifters was nocht to be lyk,

and wald nocht be. And put the cais, it behoued to stand, becaufe of our constitutions and ordour. They sould be *pares* and alyk as ministers, whowbeit, in respect of thair ciuill office and Lordschipe, they war abon the rest.

Nixt, perpetuities wald bereaue and defraud the Kirk of the benefit and libertie of electioun and choise of the meittest for the turn *pro rei natae commodo*, for it is sure that all men ar nocht meittest for all turnes, etc. Answerit: The meittest sould be chosin at the beginning, wha wald grow ay meittar and meittar: alsò that it was frie to the Kirk till adioyne sic as they pleisit to tham for counfall and assistance. It was replyit, That sic as war adioyned wald nocht be hard to reafone nor vott in Parliament, Conventions and Counfall.

Thridlie: Manie alterationnes befalls to mortall men: They may be seik in body, fall in offences, quhilkis albeit nocht mak tham worthie to be deposit, (*nam difficilius ejicitur quam non admittitur hospes*), yit may disgrace them sa, that they becom vnable and vnmeit to do anie guid in counoun turnes; they may tyne the gifts of mynd and vtterance, etc. In sic ceasses this perpetuities will defraude the Kirk of an in that roun; for sic a man, an or ma, can nocht, nor will nocht, be deposit, and a Commiffionar in his place will nocht be admitted.

It was answerit, The number of ministers admitted and ordeined to vott, viz. fiftie, was sa grait, that whowbeit an, twa, thrie, four or ten or twoll, war away, ther might be a new behind. Replyed: It wald be lang or sic a number war weill sett down and prouydit with guid Lords leivings in Scotland; and when they war, ther might be a new, and mair nor a new, behind of the guidnes they wald be of; bot an guid man might be mair stedable to the Kirk nor an and fiftie of that sort.

Fourtlie: Gif these men serue for the prince and steat, whowbeit against the weill of the Kirk, the prince will meantein tham ather be his authoritie and moyen amangs the breithring in Asssemblies, having ther lyff and gear in his powar, sa that they will nocht fear depositioun; or whowbeit the Assembly wald depose tham of the ministerie, yit wald the King cause him keipe his Lordschipe and Leiving. And sa sould they sett thamselues to be aduengit on the Kirk to hir wrak.

Answerit: Ther was na thing sa guid bot might be bathe ill suspected and abbusit, and sa we sould content with na thing. Replyed: That we doubted of the guidnes, and had over iust cause to suspect the euill of it. Duplyit: That ther was na fault bot we war all trew aneuche to the craft.—Bot God mak ws all trew aneuche to Chryft, say we.

Fyftle and Laft : This perpetuities will overthrow the power and libertie of the Affemblies of the Kirk, and altar the Chriftian government of the Kirk to Antichriftian hierarchie, placing perpetuall Commiffionars or Bifhopes aboue minifters and thier Affemblies, and fyne fume minifteriall head mon be abon tham, the hie way to Paprie. At leaft the haill power of the Kirk and Generall Affemblye falbe in the hands of thefe twoll or thretein, wha I war-rand yow, will tak na limitat Commiffioun from the Generall Kirk, bot to rea-fone and vott as they think beft for the weill of the Kirk forfute; fa this Epitome will abolifhe the grait wark, and the Generall Affemblye will becom to be bot a Chaptour of thefe Bifhopes, and fkarflie that.

Answer: Thefe Caveattes hes prouydit for all thefe inconvenients weill aneuche. Reply: Thefe comentares wilbe tedius to reid, and ill to remember, and the text taken to be fhort and cleir aneuche in the felf.

In end ther was alleadgit a number of inconvenients that fould fall out gif thefe vottars war nocht perpetuall:—1. That his Maieftie and Efteattes wald nocht admit tham in parliament vtherwayes, and fa we fould lofe the grait benefit. Answer, *Facilis iactura*. 2. That the minifters fould ly in contempt and povertie. Answer: It was thair maifters cais befor tham; it may ferue tham weill aneuche to be as he was; and better povertie with finceritie, nor promotioun withe corruptioun. 3. That vthers wald be promouit to that roun in parliament, (for his Maieftie could nocht want his thrie Efteattes,) wha wald oppres and wrak the Kirk. Answer: Let Chryft, the King and advengar of the wrangs done to his Kirk, and tham dell togidder as he hes done befor; let fie wha gettes the warft. 4. That it could nather ftand for the weifear of King nor Kirk, nor Comoun weill. Answer: It was beft that God thought beft. 5. That it wald be fashius and confufe ilka yeir to chufe Commiffionars. Answer: Na profit nor pleasure without pean taken, and experience haid proven it maift eafie and ordourlie. 6. That it wald breid variance and contentioun, whill a end wald preas to haue fie, and another fie, and fa forthe. Answer: Tak away profit and honour, and contentioun will ceas. 7. Men wald be that way difgraced, now fett vpe, and now fett by and caft down, and fa difcuragit from doing guid. Answer: He, that thinks it difgrace to be employed as Gods Kirk thinks guid, hes lytle grace in him, for grace is given to the lawlie.

Thus after a thrie or four houres dealling in the formar heades, it was thought infifted lang aneuche thereon; and therfor the point remeaning con-

cerning the nam of these vottars in parliament fould bear, was proponit to be reafoned vpon.

It was reafoned for the affirmative: That aggreing vpon the mater and fubftance, it maid nocht what nam war giffen it. And feing the parliament laft haid granted to the mater, vnder conditioun the minifters votting in parliament fould bear the nam and office of bifchopes, quhilk was alfo a name of Scripture, we fould nocht ftand till aggrie therto, left the refufing of the name fould mak the benefit to be refused, quhilk his Maieftie haid gottin paff in favours of the Kirk with grait peanes and difficultie.

It was anfwerit: That the nam *ἐπίσκοπος* being a Scripture nam, might be giffen tham, prouyding, that becaufe ther was fum thing mair put to the mater of a bifchopes office then the Word of God could permit, it fould haue a lytle eik put to the nam quhilk the Word of God ioyned to it, and fa it war beft to baptife tham with the nam that Piter I Cap. 4 giffes to fic lyk officers, calling tham *ἀλλότριοι ἐπίσκοποι*, war nocht they wald think fcham to be merschallit with fic as Piter fpeakes of ther, viz. murderers, theiffs and malfactors. And verelie that goffope* at the baptifme (gif fa I dar play with that word) was na litle vokie for getting of the berns name.

But in ernest it was reafonit on the contrar, That the nam of Bifchope could nocht be giffen tham for thefe reafones, the quhilk war nocht fullie handlit, nor replied vnto, partlie for want of tyme, and partlie for want of patience, becaufe of litle fpeid in the purpofe.

1. Giff they fould gett the nam of Bifchope, they behoned to haue it ather as it was taken properlie in the Word, or as it was comounlie conceautit be the peiple. Bot nather of the twa could thay: Nocht as in the Word, becaufe it fould be applyed to fignifie that quhilk could nocht ftand with the Word, as hes bein declarit, except it war, *Judas epifcopatus*: And nocht as it is comounlie taken, becaufe then it fould import the corruptioun of Antichriftian and Anglican bifchopes, contrar to the Caueats.

2. That quhilk offendes the Kirk of God fould be efchewit, altho a thing indifferent, for fa it becomes euill. Bot this nam of bifchope offendes the Kirk of God in this land. Ergo.

3. That quhilk iuftlie may fklander the minifters and bring tham in difgrace fould be avoidit, bot giffing to them of that name will iuftlie fklander tham; becaufe, thefe twentie yeirs thair doctrin from the pulpit hes foundit againft bifchopes, till they war vtterlie overthrawin: And now fa foone to turn

* This was Mr Andro.

our toung for hope of ritches and promotioun, and change our not, with the clok on the vther schoulder, will it nocht offer iust occasioun of sklander ?

4. That quhilk may and will bring in tyranie and corruptioun in the Kirk, is nocht to be admitted within the sam. Bot this will do it : For bearing that nam that caries with it the signification of bishopes corruptions amangs the peiple, all the Caveattes will nocht keip it therfra, namlie from inaequalitie, preeminence and lordschipe over the breithring. For they wilbe sa esteimed and saluted amangs the rest of the Lords in Parliament and Court, and I warrand yow thair maners and faciones will easelie fram thervnto, bringing from Court to Kirk sic behaviour as they drink in ther ; for being callit Lord at ilk a word, and bruing principall rounnes in Court and Parliament, they will luik verie soure gif they want the sam in Kirk and amangs the breithring and peiple ; yea and be ficcar in ther even at plat, Court and vtherwayes, whom they think to contemne tham, and nocht giff tham thair styles and honors.

And sa for that night leat we war dimissit.

Vpon the xix of Nouember, the breithring wryttin for being assemblit again with his Maiestie, the Moderator reported schortlie the things conferrit vpon the last day, requyring yit, that gif ther was anie man wha was nocht satisfieit anent the heads conferrit vpon, that they wald yit insift ; and gif all war satisfieit, they sould proceid to the point remeaning anent the nam.

It was answerit planlie be the breithring that stud against this new forging of bishoppries, that they haid hard to and fra reasoning vpon the poynts proponit ; they war throuche and satisfieit in their awin iudgments for the treuthe, and rather confirmed fordar therinto nor anie wayes moued to the contrar, for ought that haid bein spokan ; wherin they haid hard na thing out of the Word of God quhilk might warrand that conclusion of the last Assemblie to thair conscience, or anie thing yit buildit, or to be buildet thervpon. And in speciall Mr Andro appealit the Moderator, Mr Dauid Lindsay, maist weghtelie and vehementlie on his conscience, That seing he was an of the antient fathers of the Kirk, wha was present at sa manie godlie and graue assemblies, hauldin sa manie yeirs anent these maters, and wharin they war cleirly deydit be the Word of God, whow could he now mak sic a propositioun, or think that anie sattlit man in the treuthe, could, be a light conference, wherin the Word of God haid bein rather profaned then holelie, reuerentlie and grauelie vsit, be moued to alter his iudgment, and be satisfieit in the contrar.

The word of the profaning of the Scripture was takin in verie euill part be the King, and answerit courteously with a LIE; whowbeit, the speaker condemnit himself for vndewtfull handling of the Word, als weil as anie vther. Sa the King in end brak af the conference thus in effect:—That he haid bein mouit be the Commisionars to apoint this conference, for satisfactioun of sic as war nocht resoluut, that maters might proceed mair paceable and vniformalie; bot feing he perceavit men to be sa full of thair awin conceattes, and preoccupied in iudgment, that they plased thamselues mair and mair, and war rather obfirmid in thair opiniones, nor moued to gif place to reasone, he wald leaue the mater to the Assemblie. Giff the Assemblie wald receaue the benefit quhilk he offered, and conclud in the mater accordingly, he wald ratefie thair conclusioun with a sanctioun ciuill of his law, that nan, following thair particular and privat conceatt and opinioun, should be permitted to speak against the publict ordinance of the Assemblie. Gif the Assemblie wald nocht embrace the benefit, let them wait thamselues giff graitter povertie and contempt cam vpon the Kirk. As for him, he could nocht want an of his esteates; he wald put in that roum, and these offices, sic as he thought guid, wha wald accept therof, and do thair dewtie to him and his countrey.

FINIS.

1600.—The last night of Februar thereafter, my father in law Jhone Durie departed this lyff, wha, as he leived happelie, walking with God in prayer day and night, sa he died, glorifeing God with grait ioy and assurance of euerlasting lyff and weifear. For efter he haid called for the Magistrats and Counfall of the brouche, and exhorted tham, and admonished of certein things for thair weil, bathe togidder and feneralie, and sicyk the Eldars of his Sessioun, and diuers of the brethring of the ministerie; and at last, efter he haid put his hous in ordour, and directed, instructed and comforted his wyff and childring present, he takes him to privat meditacioun and prayer, and thereafter inquiryres what day of the monethe it was; and being answerit to him, that it was the last of Februar, and the morn the first of Merche, “O! then,” sayes he, “the last day of my wretched pilgrimage, and the morn the first of my rest and glorie.” Nocht lang thereafter, delyvering his faull in the hands of God throw Jesus Chryst, leaning his head to his eldest sonnes breist, wha held him in his armes, maist quyetlie and sweitlie giffes vpe the ghaist. He was vpright, zealus and falon familiar with God. Sa that, gif anie thing haid bein heauie and doutsome, he haid na resolutioun, rest nor releiff, till he haid

fund it in meditatioun apart with God. And furlie, bathe in his particular turnes and publict effeares, when things feimed falon hard and dangerous, whowbeit of nature melancoliu and feirfull, he wald gett grait assurances, as namlie of our retourn out of England, and of our saiftie fra the Spainyars, he sehew me oft tymes that his God assured him, night and day therof. What-euer haid com comfortable to him, incontinent apart to prayer and thankfgif-fing; his hail conference and speaking vpon the warks of God to the glorie of his name; all vther things was (as he vsit that word oft, *tyu tyme*) bot vanitie and tinfall of tyme, to him. Sa that I may say, the hail cours of his lyff that I knew, was an vnweiring and constant occupatioun in doctrine, prayer and praise. The mair I think on him, the mair I thank God that euer I knew him; praying God, that, as I haue sein the outgeat of his conuerfatioun, (as the Apostle sayes, Heb. xiii, 7,) sa I may follow the sam in fathe. He oft regrated and inveyit vpon the warldlie fashones and bislines of the ministerie, saying, he fearit they sould becom als vyll in the peiples eis as euer the preists war. And as concerning this mater of bischopes, my vncl Mr Andro exprestit his mynd therin in his Epitaphes, quhilk being maist pertinent for that quhilk was euer at his deathe in hand, I haue heir insert. He desyrit, indeid, earnestlie to haue leuit till the Assemblie, quhilk was hard at hand, that he might haue dischargit his mynd to the King and breithring; bot that quhilk alve he could nocht, Mr Andro supplied fathfullie efter his deathe.*

EPITAPHIUM D. JOAN. DURÆI, PASTORIS INTEGERRIMI ET FIDISSIMI CELURCANI,
QUI DIEM EXTREMUM CLAUSIT, CAL: MART: 1600.

DURIUS ore tonans, Edena pastor in Vrbe :
Arcuit a stabulis, quos dabat aula lupos.
Celurcâ in cælum migravit nunc, quia non quit
Arcere a stabulis quos dabit aula lupos.

IPSE DE SE, SIUE J. D. PASTORIS FIDELIS,
TESTAMENTUM ET EXTREMA VOLUNTAS.

Intonui ipse tuba grandi, cum ius fuit et fas ;
Arcere a stabulis quos dabat aula lupos.
Nunc cedo statione lubens, cum non datur vltra
Arcere a stabulis, quos dabit aula lupos.

* Nota.—It is guid to be honest and vpright in a guid cause, for the guid cause will honour sic a perfone, bathe in lyff and deathe.

ALIUD DE SYNODIS.

Res grata ac iucunda fuit, mihi cœtibus inter-
esse sacris, quando sancta corona fuit.
Nunc patribus sanctis, quia succrescere profani;
Quæ mihi cum diris spes vlulare lupis?

ALIUD.

Cum fuit Archi-vnus mihi Christus episcopus; vni
Viure et in vita hac, vita, placere fuit.
Nunc postquam Archi-vnus non Christus episcopus; vni
Vt Christo moriar stat mihi vita mori.

ALIUD.

Celuræ expectabam, vltro regemque patresque,
Et sanctum in Lethi limine concilium.
Quo multum obtestarer ego regemque patresque
Est qui ovium custos, re fiet inde lupus.
Nunc quia me e terris sublinem ad sydera cœli,
Dux meus imperio de statione vocat;
E cœlis obtestor ego regemque patresque,
Est qui ovium custos, ne fiet inde lupus.

AD SYMMISTAS.

Ardua res, totumque hominem, hæc res vna requirit,
Cœleste in terris pascere ouile Dei.
Huc vocat ille ovium Pastor bonus, ille vocatos
Et regni atque aliis avocat a studiis,
Hanc vnam imponit cum sollicitudine curam,
Quam feret impensam, præmia magna ferens.
Cætera de manibus vestris non ille requirit:
Neglecti at pœnas exigit officii.

EXTREMA VOLUNTAS ET VERBA, AD REGEM.

Compellat Regem diuino carmine vates
Durius, in fati limine dulcis olor.
Inclyte Rex, qui tam mihi regum a rege secundus;
Quam spe reque omni rege priore prior.
Pro te vitam vltro obieci vel mille periclis;
Pro te vota Polo millia multa tuli;

Pro te quo pugnavi animo, qua mente precatus;
 Hac mente, hoc animo, hoc te precor vnum abiens.
 Ne regnum cœleste geras mortalibus ausis;
 Neu facer Antistes rex tua sceptrâ gerat.
 Mystica pertractent mysticæ, regalia Reges,
 Publica iure suo, publicus ordo gerat:
 Da diuina Deo: cape rex tua, sint sua plebi:
 Distinctum imperium sub Jove Cæsar habet.

FINIS.

THE EPITAPHES OF A MAIST VPRIGHT AND FAITHFULL PASTOR, JHONE DURIE, MINISTER
 OF MONTROSE, WHA DIED THE FIRST OF MERCHE, 1600.

In Edinbrouche the thoundring of Jhone Durie weill was harde,
 When courtlie wolffes from Chrystes flock he flegged and debarde.
 Now in Montrose to heavin he flites, for greiff that he can nought
 The courtly wolffes debar from Kirk, quhilk Chryst hes deirlic bought.

HIS TESTAMENT OR LETTER WILL, HE VTTERING IT OF HIMSELF.

I blew a trumpet terrible, when right and fredom secu'd,
 To mak Chrysts flock from courtlie wolffes be keiped and preferu'd,
 Bot now I willinglie man yield, sen that we may na mair
 Keipe Chryst his flock from courtlie wolffes, wherof we stand in fair.

ANE VTHER OF THE ASSEMBLIE.

A gratfull and a pleafand thing to me it was to bie
 Ay present in Assëmbles, whare Gods servands I might fie.
 Bot now for holie fathers, when profane vsurpes the place,
 To byd and yeaule with wicked wolffes, I can nocht haue a face.

ANE VTHER.

When Chryst was onlie Arche-bischope, I pleasure baid to byde,
 To him to liue, and him to pleise, I lyked tyme and tyde.
 Bot now sen onlie Chryst is nocht Arche-bischope, I do chuse
 To die to him, and ay to liue, and all the world refuse.

AN EPIGRAM.

I luik'd gladlie for the King and breithring at Montrose,
 And at the dur of Deathe to sie Assemblie maid of those ;
 That I might ernstlie obtest the King and breithring all,
 That keipars of the scheipe sould nocht to wolffishe fashones fall.

Bot sen that now from erd till heavin, my Captan does me clau
 According to his right, I do befeik tham all for schame,
 Furthe of the heavines obtesting bathe the breithing and the King ;
 That keipars of the flock of Chryst, do nocht as Wolfes owerling.

TO HIS FELLOW MINISTERS.

A thing maist bard, and quhilk requyres the man all hail indeid,
 Is heire on erthe the heavinlie flock of Chryst to gyd and feid.
 That pastor guid to this does call, the sam does separat
 The called from all warldlie cares, as to him dedicat ;
 And this as onlie cear he does withe grait sollicitude
 Impone, and of rewards for it does promise multitude,
 And as for vther things, he will nan of your hands requyre,
 Bot fathles negligens of this, he plagges with burning fyre.

HIS LETTER WILL AND WORDS TO THE KING.

Jhone Durie with a vers deuyne, does call vpon the King,
 As sweitlie singin swan, when deathe his dayes till end did bring.
 O noble King, whom I esteim to bruik the second place
 Nixt vnder him wha is abon, and first in euerie cace.
 For thie I ieopard haue my lyff in danger manie an ;
 For thie my prae hes aydant bein, bathe public and allan,
 And withe what mynd I praed for thie, and with what hart I faught,
 Withe that sam mynd and hart at deathe, this on thing I haue faught ;
 Let nocht the heavinlie Kirk of Chryst be rewld on erthlie wayes ;
 Let nocht the pastors for to twitche thy scepter interpretse.
 Let ministers, all mystic things, and Kinglie Kings intreat,
 Set counsallars for ciuill things, and Lords into thy feat.
 Giff things devyne to God,—tak thyne—let peiple haue ther awin ;
 For vnder Chryst, the King impyre, distinguisht hes and knawin.

FINIS.

The Generall Assemblie convenit at Montrose in Merche 1600. Ther was
 the King in maner wounted occupied with his Commiffionars. The Modera-

tor laft,* delyverit verie guid doctrine befor noone, bot he was brought in effect to recant it at the efter noone befor the haill Affemblie, to the grait greiff of guid breithring, a grait ftepe from a preceife honeft minifter to a bifchope of the new ftrak, quhilk he becam the yeir efter.

The fam polacie was vfit to gett a Moderator for thair purpofe, quhilk was in the Synod of Fyff formentioned. For they put a number of the beft and maift eftimed breithren vpon the leittes, wharby the ring leaders in votting was remoued, and the vottes of the beft breithring diftracted, füm giffen till a man, an füm to an other; and in the meantyme, fic as the King was fure of, ged all a gett.

Nixt it was thought beft to put the choife of the baill Affemblie vpon the conference, and ther to reafone all maters, wharby they might knaw what to bring in publict, and whow.

In the conference firft was intendit a treatie for vniiform content and agreiment in opiniones, and therfor it was thought guid that four of the an opinioun, and four of the vther, fould go afyde to a chahner tham alean, and confer togidder; the quhilkis aggreing, wald giff guid hope of an vniuerfall. Thir aught fpendit an efter noone verie fructfullie, for we war verie plean, fquar, and compendius, efter proteftatioun befor God to be fecret; and indeid I luiked for füm guid effect of our trauelles. But on the morn, when we on our part war readie to continow and go fordwart, the King wald haue na mair of that form, but wald haue the reafoning in the publict conference befor himfelf and certean of his Counfall, with the haill number of tham that war nominat be the Affemblie vpon the conference. And fa we entered in reafoning as followes:

Certeain Arguments xfed and proponed in the Conference at the Generall Affemblie hauldin at Montrofe in the moneth of Merche, 1600, with the Aufwer giffen at that tyme, shortlie minuted.

FIRST, the Act of Parliament 1597, the title wharof is, “*That all Miniſters prouydit to prelacies fould haue vot in Parliament,*” was requyrit to be redde,—the tenor wharof followes:

OUR Soueraine Lord and his Efteattes in Parliament, haueand fpeciall confideratioun and regard of the grait priuileges and immunities granted be his Hines predeceffours of maift worthie memorie, to the halie Kirk within this realme, and to the fpeciall perfones exerceifing the offices, titles and dignities of prelacies within the fam; quhilkis perfones hes euer represented an of the eftaattes of

* Mr Peter Blakburn, now Bifchope of Aberdeen.

this realme in all conventiones of the saids esteattes : And that the saids priuileges and fridomes hes bein from tyme to tyme renewed and confermed in the sam integritie and condition wharin they war at anie tyme of befor : Sa that his Maiestie acknowlages the saming now to be fallin and becoming vnder his Maiesties maist fauorable protectioun. Therfor his Maiestie, of his great zeall and singular affectioun, quhilk he alwayes hes to the advancment of the trew religioun presentlie professit within this realme, with advys and consent of his Hienes esteattes, statutes, decernes and declares : That the Kirk within this realme, wherin the sam religioun is professed, is the trew and halie kirk ; and that sic pastors and ministers within the saming, as at anie tyme his Maiestie fall pleise to prouyde to the office, place, tytle, and dignitie of a bischope, abbot, or vther prelat, fall at all tyme heirefter haue vott in parliament, siklyk and als frielie as anie vther ecclesiasticall prelat haid at anie tyme bygean. And als declares that all and whatsumeuer bischopries presentlie vacand in his Hienes hands, quhilk as yet ar vndisponit to anie persone, or quhilk fall happin at anie tyme heirefter to veak, salbe onlie dispoit be his Maiestie to actuall preachers and ministers in the Kirk, or to sic vther persones as salbe fundin apt and qualified to vse and exercise the office and functioun of a minister and preacher ; and wha in their prouisiounes to the said bischopries fall accept in and vpon tham, to be actuall pastors and ministers ; and according therto, fall practife and exerce the saming therefter. Item, as concerning the office of the saids persones to be pronydit to the saids bischopries, in their spirituall polecie and government in the Kirk, the Esteattes of Parliament hes remitted, and remites the saming to the Kings Maiestie, to be aduysit, consulted, and agreit vpon be his Hienes with the Generall Assemblie of the ministers, at sic tymes as his Maiestie fall think expedient to treat with tham thervpon : but preiudice alwayes in the mean tyme, of the iurisdiction and discipline of the Kirk, establisht be Actes of Parliament, maid in anie tyme preceeding, and permitted be the saids actes to all Generall and Provinciaill Assemblies, and vther whatsumeuer Prebyteries and Sessiones of the Kirk.

“ That the Constitutioun of the Generall Assemblie hauldin at Dondie 1598, takin as it is meined efter the mynd of the fore sett down Actes of Parliament, is flat repugnant to the Word of God.”

Argum. 1.

“ Antichristian and Anglican episcopall dignities, offices, places, and tytles, and all ecclesiasticall prelacies, ar flat repugnant to the Word of God. Luc. 22 ; i. Tim. 3 ; Tit. 1. ; i. Pit. 5 ; Math. 23, etc.

“ Bot sic is that quhilk is sett down in the act of parliament foreplaced, and meined in effect be the constitution of the said Assemblie. Ergo.”

Answerit : That all corruptionnes of these bischopries ar damned and reiectet ; and as to the act of parliament, it was alleagit to be formed and sett down be the invyours of the Kirks weill, of purpoe that the benefit might be refused, and the kirk to ly over in the auld miserie and contempt.

Argum. 2.

“ That the Ministers of God separat from the comoun effeares of the world,

fanctified and consecrat to the ministerie of Gods worshipping and saluatioun of his peiple, sould turn agane to the world and bear a comoun office and charge therin and effeares therof, is flat repugnant to the Word of God.

“ But sa it is that this Constitutioun will impon that on the ministers of God. Ergo.”

The propositioun is proven be thir places following. Num. 3, 44, 45. “ And the Lord spak vnto Moses, saying, Tak the Levites for all the first born of the childring of Israell, and the Levites salbe myn : I am the Lord.” Num. 18, 6. “ For lo, I haue taken the Levites from the childring of Israell, quhilk as a gift argiuen to the Lord, to do the seruice of the Tabernacle of the Congregation.” Deut. 10, 8. “ The sam tyme the Lord separat the tryb of Leui, to bear the Ark of the Couenant of the Lord, to stand befor the Lord to minister vnto him, and to bleis in his nam, vnto this day.” Deut. 18, 9. “ The priests and the Levites sall haue na part nor inheritance with Israell, for the Lord is thair inheritance, as he said vnto tham.” Acts, 13, 2. “ Now as they ministred vnto the Lord, and fasted, the Holie Ghost said, Separat me Barnabas and Saull for the wark whervnto I haue called tham.” Rom. 1, 1. “ Paull, a seruant of Iesus Chryst, put apart to preche the Euangell of God.”

The assumptioun is proven be the Act of Parliament, whar, vnto the ministerie is adioyned an office to be giffen be the King, called the office and dignitie of a bischope or ecclesiasticall prelat ; and in the constitutioun of the Assemblie, it is determined to be of a mixt qualitie partlie, or halff ciuill, halff ecclesiastic.

This argument was answered be denying the assumptioun, and sa the Act of Parliament and conclusioun of the Assemblie ; and planlie declarit that they sould bear na comoun office nor charge in things ciuill.

Argum. 3.

“ That the Ministers of Chryst sould be distracted from preaching of the Word and doctriu, is flat repugnant to the Word of God.

“ Bot this office and dignitie of a bischope, votting in parliament, &c. will distract. Ergo.”

Luc. 9, 59. “ Chryst sayes to an, Follow me ; wha answerit, Let me first go burie my father. Chryst answerit, Let the dead burie the dead ; and go thow and preache the gospell of the kingdom of God. Another sayes, Maister, I will follow the, bot let me first go and tak ordour with my houe. Chryst answerit, Na man putting hand to the pleuche, and lukiug bak, is meit for the Kingdom of God.”

Deut. 33, 8. "And of Leui he said, Let thy Thummim and thy Vrim be with the holie on ; faying to his father, and to his mother, I have nocht sein him, nather knawes he his breithring, nor his awin childring, bot obserues thy word, and keipes thy couenant. They teache Jacob thy iudgments, and Israell thy law ; they put incense before thy face, and brunt offrings vpon thyn altar."

Act. 6, 2. "Then the twoll called the multitnd of the disciples togidder, and said, It is nocht meit that we shuld leaue the Word of God to serue the Tables."

The argument takin from thir places, concludes stronglie. For gif these maist necessar, naturall, æconomic, yea, and ecclesiasticall offices, shuld nocht distract from the preaching of the Word, mikle les shuld ciuill effeares and offices haue place to distract.

To the quibbles it was answerit, that they shuld nocht be distracted, bot necessarlie employed in preching of the Word, and in doctrine at these solem and comoun tymes, for the weill of the haill Kirk and Comoun Weill.

Argum. 4.

"Whosoever ar in tyme and out of tyme, day and night, to be occupied in the bisshines of thair calling, shuld be freed and haue immunitie from all vther turnes. Bot sa aught and ar the Pastors of the Kirk to be occupied. Ergo."

I. Chron. 9, 33. "These ar the cheiff fathers of the Leuites, abyding in the chalners (of the temple) exemed (from warldlie turnes,) because day and night the wark (of the temple) lay on tham."

II. Timoth. 4. "I attest thè befor God, and the Lord Jesus Chryft, wha fall iudge the quik and the dead at his appeirance and kingdome : Preatche the Word ; be instant in tyme, and out of tyme ; convict, reprove, exhort with all lang suffering and doctrine. Watche in all, suffer aduersitie, fulfill thy ministerie."

I. Tim. 4, 15, 16. "Tak care of thir things ; be occupied in thir ; that thy forderance may be manifest to all men. Tak heid to thy self, and to the doctrine ; abyde or remean therevpon : for in doing sa, thou shalt save both thy self and them that heire thè."

Johan. 21, 15, 16, 17. "So, when they had dined, Jesus said to Simon Peter, Simon, sone of Jonas, lowes thou me mair nor these ? He said vnto him, Yea, Lord ; thou knawes that I loue thè. He said vnto him, Feed my Lambes. And so thryfe."

Act. 20. 20. "I preched publiclie and throw euerie house ; I warned euerie an, night and day, with teares."

Answer to this was : They false occupied in na thing by ther calling.

Argum. 5.

"To mak the charge of faulles sa light, that therewithall another may be ioyned and born is direct against the Word of God. Bot, Ergo."

Ezech. 34, 1, etc. "And the word of the Lord cam vnto me, saying, Sone of Man, prophesie against the Pastors of Israell, and say vnto tham : Thus sayeth the Lord God, Wo be to the pastors that feid themselues ! sould nocht the scheiphird feid the flocks ? Yie eat the fatt and cleithe yow with the woll, bot yie feid nocht the flock. The weak haue yie nocht straintned ; the feik haue ye nocht healed, nather haue yie bund vpe the broken, nor brought again that whilk was driuen away, nather haue yie fought that quhilk was lost, etc. They war skattered without a scheiphird, and the scheipe wandrit," etc.

Zachar. 11, 17. "O, idoll scheiphird that leaues the flock, the sword false vpon his arm, and vpon his right ei. His arme false clein dried vpe, and his right ei false vtterlie darkned."

Act. 20, 20. "I keip bak from yow na thing that was profitable, but haue schawed yow, and haue taught yow opinlie, and throw euerie house. 26. I tak yow to record this day that I am pure fra the blood of all men. 28. Tak heid vnto yourselues, and to all the flock, wharof the Halie Ghast hes maid yow owerfiars, to feid the Kirk of God, quhilk he hes purchassed with his awin blod. 31. Therfor watche, and remember, that be the space of thrie yeirs I ceased nocht to warn euerie an, bathe night and day withe teares."

Pit. 5, 2. "Feid the flock of God, caring for it with a readie mynd. 8. Be sober, and watche ; for your aduersar the deuill goes about lyk a roaring lyon, seeking whom he may deuore."

II. Cor. 2, 15. "For we ar vnto God the sweit fauour of Chryst, in tham that ar faiffed, and in tham that pearislie. 16. To the an we ar the fauour of death vnto deathe, and to the vther the fauour of lyff vnto lyff : and wha is sufficient for these things ? 17. For we ar nocht as manie, quhilk mak merchandis of the Word of God, but as of sinceritie, but as of God, in the sight of God we speik in Chryst."

Heb. 13, 17. "Obey your gydes, and be subiect to tham, for they watche ouer your faulles, as sic as fall giff a compt for tham."

The Answer was be denying the assumptioun, and sa, as in all ther answers, in effect denying the thing they war doing.

Argum. 6.

"The iumbling and confounding of Jurisdictiones and callings, quhilk God hes distinguist in perſones and maner of handling, is againſt the Word : Bot ſa it is that this Conſtitution imports that expreſſie, terming thair office to be of a mixt qualitie. Ergo."

Nun. 18, 4, 7. "Yie ſall keip the charge of the Tabernacle of the Congregation, for all the ſeruice of the Tabernacle, and na ſtranger ſall com neir to yow. The ſtranger that cometh neir ſalbe flaine."

The miniſters then [ar] of Gods ſervice, and the ciuill adminiſtrators ar ſtrangers aue to an vther, and ſould nocht be confoundit vnder pean of deathe.

II. Chron. 19, 11. "Behauld, Amaria the preiſt ſalbe cheif ower yow in all maters of the Lord ; and Zebadia the ſone of Iſinaell, a rewlar of the houſe of Juda, ſalbe for all the Kings eſſeares."

Math. 22, 21. "Giue vnto Cæſar that quhilk is Cæſars, and to God quhilk is Gods."

Deut. 22, 9, 10, 11. "Thow ſall nocht ſaw thy vnyearde with diuerſe kynde of ſeids, leaſt thow defyll the increaſe of the ſeid quhilk thow hes ſawin, and the fruit of the vnyearde. Thou ſall nocht plow with an ox and an aſs togidder. Thow ſall nocht wear a garment of diuers fortes, as of wollen and linning togidder."

This was anſwerit be a denyall of iumling and confuſioun, bot with a granting of conioyning and coniunctioun, and ſa all aue, and bewraying of the purpoſe quhilk they ſeimed befor to deny, viz. to conioyne a ciuill office with an eccleſiaſtic.

Argum. 7.

"That the officiars of Chryſts Kingdome ſould meddle with things nocht perteyning therto, is ἀλλοτριεπισκοπεῖν againſt the Scripture. I. Pit. 4, 15. Bot polytic and ciuill eſſeares ar ſic. Ergo."

Johan. 6, 15. "Jeſus then knew that they war to com and tak him and mak him thair king, he withdrew himſelf vnto the montan alan."

Johan. 18, 36. "Jeſus anſwerit and ſaid vnto Pilat, My kingdom is nocht of this world."

Luc. 12, 13, 14. "An of the multitud ſaid vnto him, Maifter, ſpeak to my breithring, that he may deuyd the heritage with me. He ſaid vnto him, O man, wha maid me iudge or parter ower yow?"

Johan. 8, 11. "Jeſus ſaid to the adulteres, Nather do I iudge thie ; go, and fin na mair."

It was answerit, That the spirituall and ciuill functionnes differs nocht in subiect, bot in maner and form of handling and treating of ane and the sam subiect to diuers endes; and that Chryfts officers falbe vrgit to handle things ciuill na vther wayes bot spiritualie.

Argum. 8.

"That Chryfts ministers shuld bear warldlie preeminence, bruik ambitius stylls, and be callit *ἐνεργεται*, gratius Lords, is against the Word of God. But this constitutionn will permit, yea, and mak tham fa to do. Ergo."

Math. 23, 6. "The Scribes and Pharisees loue *προτοκλασιαν* at soupers, and *προτοκαθεδριαν* in the Synagoge, salutationn in the mercats, and to be called Rabbi. Bot be yie nocht callit Rabbi, for yie haue a Maister *καθηγητης*; Chryft; and yie ar all breithring, &c. Let him that is grait amang yow be seruant; for whafoeuer will lift himself vpe falbe cast down, and he that will demit himself falbe lift vpe."

Luc. 22, 25. "Ther enterit a contention amang them wha shuld be the maist or graitteft. But he said vnto tham, The Kings of the nations bears rewl ower tham, and ar called *ἐνεργεται*, gratius Lords. Bot be yie nocht fa; bot he that is maist amang yow, let him be as least, and he that is the gyd as the seruant."

Math. 20, 26. "Bot it fall nocht be fa amangs yow; bot whosoever wilbe grait amangs yow, let him be your seruant."

To this was answerit, That this quhilk they war about to do, shuld nather permit nor mak warldlie preeminence nor ambitius stylls.

Argum. 9.

"That the fouldiour of God shuld be involued in the effeares of this lyff, is flat repugnant to the Word of God: Bot this will involue him. Ergo."

Num. 4, 3. "From threttie yeir auld, and aboue vnto fiftie yeir, all that is meit to tak on this warfear, to do the wark in the Tabernacle of the congregation."

II. Tim. 2, 3, 4. "Thow therfor suffer affliction; as a guid fouldiour of Jesus Chryft. Na man that warreth, intanglit him self with the effeares of this lyff; that he may please him wha hes schosen him to be a fouldier," &c.

Answerit: They fall nocht be involuit, nor shuld nocht, be the nature of ther calling.

Argum. 10.

“The magistrat and ciuill rewlars pretched nocht the Word, nor minifters facraments, nor exerceifes fpirituell difcipline, acknawlaging thefe things impertinent to thair functioun. Ergo, Nather fould the minifters mak ciuill lawes, nor iudge and rewell conform therto.”

Anfwer : It was nocht meinit be that voting in Parliament, that the minifters fould vfe iudicator ciuill or criminall, or anie part of the magiftrats office. For that the King was onlie Judge in the Parliament, and the Efteattes gaue but thair aduys.

Argum. 11.

“That quhilk wantes bathe precept and exemple in the Evangels, Actes and Epiftles of the Apoftles, and in the hail ftorie and wreitings of the Christian Kirks, till almoft aught hounder yeirs efter Chryft, and at what tyme the Papes cam to that fchamles vfurpation of bathe the fwords, and fett himfelf in that chair of peftilence and pryde, treading on the neks of emperours and kings, &c. is na wayes to be admitted or fufferit in our reformed Kirk.

“Bot fic is this new office of a mixed qualitie. Ergo.”

For anfwer to this was brought furthe exemples of the Auld Testament ; Melchizedek, King and Preift ; the government of the Kirk in the families of the Patriarches. Item, Moſes and the Leuittes, wha war apointed iudges and interpreters of the law athort the land.

To this replied : Melchizedek, Moſes, nor the Hie Preift, can nocht be examples for the Evangelicall minifterie, being types of the heid and foveranliche King and preift, the Lord Jefus Chryft. Alfo Moſes and Aron war breithring indeid ; bot efter Arones confecration buir diftinct offices, fchawing ws that the eccleſiaſtic and ciuill rewlars fould lue as breithring, bot euerie an to be about thair awin office and calling for vthers mutuall weifear. As for the government of the families, ther was an vther reaſone therof, then of cities and comoun weilles, in fa far as he that rewles his familie, rewles bot himfelf ; bot wha rewles a citie or comoun welthe, governs manie families ; therfor Arift. 1. Pol. makes an effentiall difference betwix the adminiftrationnes of a republic and familie. And finalie, as for the Leuittes, they representit na eccleſiaſtic euangelicall office ; and concerning thoſe that war apointed שפּתִּים שְׂפָרִים שְׂפָרִים, called in the Goſpell γράμματις, gif they represented anie office vnder the Evangell, it was the office of *doctores*, fa that therby the Doctors fould be apointed voters in Parliament.

Argum. 12.

"The subiect of the office of a minister, and of a ciuill warldlie office, ar diuers and contrar ; therfor an can nocht be occupied in bathe."

Rom. 8, 5, 6, 7. "They that ar efter the fleshe, fauour the things of the fleshe ; but they that ar efter the spreit, the things of the sprit. The wefdome of the fleche is deathe ; but the wisdom of the sprit is lyff and peace. The wefdome of the fleshe is enimie against God : it is nocht subiect to the Law of God, nather indeid can be."

1 Cor. 2, 12. "We haue nocht receaued the sprit of the warld, but the spreit quhilk is of God, that we may knaw the things that ar gissen to ws of God ; but the naturall man perceaues nocht the things of the sprit of God ; for they ar folishnes to him. Nather can he knaw tham, for they ar spiri-tualie decernit."

1 Jhon. 2, 15, 16. "Loue nocht the warld, nor the things that ar in the warld : Giue anie man loue the warld, the loue of the father is nocht in him ; for all that is in the warld (as the lust of the fleche, the lust of the eis, and the pryd of lyff) is nocht of the father, but of the warld. And the warld passethe away, and the lust therof, but he that fulfilleth the will of God, abyds for euer.

It was answerit : That this argument was against warldlie, vnchristian, and vn-sanctified ciuill offices and actionnes. Replyed : That manie alleadgit Christian war mair impius and iniust, nor the Persian, Grecian, and Roman.

Argum. 13.

"The maner of doing of the an is in lyk maner aduers to the vther, as is euident of the sam places, and manie vther. Ergo."

And heir was pertinentlie vsed the Apollog of Æsopē anent the Colziar and the Wakar ; wharof the Colziar desyrit to dwell beyde and with the Wakar, alleaging manie commodities that might com to bathe. Bot the Wakar, weill adryfit, refused altogidder ; "For it is nocht possible, sayes he, but thy occupation will mar myne, for thow makes blak, and I mak whit."

Argum. 14.

"Thair end ar also contrar : The ministers office being to fishe men out of the sie of this warld vnto God ; quhilk they can nocht do giff they ly plunging in the warld thamselues."

Thus said Chryst to his disciples, Piter, Jhone, &c.—"Follow me, and I will mak yow fishers of men."

Argum. 15.

"The experience of the Kirk in all ages sen that corruptioun enterit in, and namlie in our awin age, nocht onlie amangs the Papists, bot in our nibour land of Eingland, and amangs ourselues, cleirlye proues, and loudlie cries, That it is nocht possible that they can stand togidder. Therfor the Quein of Einglands dictum is, when sche makes a bishope, 'Alas ! for pitie ! for we haue marred a guid preatchour to day.' And what geppes of gear our bishopes hes bein in Scotland, and is, the haill cowntrie kennes.

"The experience also of the godlie pastors teaches tham this, when they haue bein bot neuer sa lytle, and of necessitie occupied in the world, whow hard it is to gather thamselues again, and gett the hart sett towards God and thair spirituall dewties and actionnes—*Qui ambulat in sole, coloratur ; qui tangit picem inquinatur ; qui frequentat aulam et curiam, profanatur. Forum Pontificis Petrum ad Christi abnegationem adegit. Quæ est corporum constitutio, ea est et morum. Circumposito aere calido calefcimus, et rursus frigido frige fcimus. Sic cum sanctis sanctus eris, cum peruerfis peruerteris.*

"Math. 6. 24. "No man can serue twa maisters ; ather fall he hait the an, and loue the vther, or cleiue to that an, and despyse the vther : Yie can nocht serue God and Mammon."

Argum. 16.

"Nature and the sam experience hes dyted this axiom and proverbe, A office for a man is aneuche ; and, Manie yrons in the fyre, sum will cull. Therfor, the wyse men in nature, Plato and Aristotle, in thair Republics, setts down the sam *εις προς ειν*, and banisses therfra *δουλοκρατιαν* and *δουλοκρατιαν*, instruments serving for ma vffes at annes, as vnprofitable, and that spilles things, &c.

"Now gif in a ciuill comoun weill by the light of nature, *in subiecto homogenio*, a turn and office is aneuche for a man, flurlie it is na wayes convenient nor possible, that *in subiecto heterogenio*, viz. bathe in Kirk and Comoun weill, a man can bear twa offices."

Argum. 17.

"That quhilk hes bein as a pest eschewit, streatlie forbiddin be Actes, and stoutlie stand against in publict doctrine, and at all assemblies, sen the first planting of the sinceritie of the Gospell within this realm, sould nocht now be perswasoun and moyen of Court, be brought in within the Kirk : But sic is this. Ergo."

The Actes of our Generall Assemblies forbids a minister to ioyne with his ministerie the office of a notar, housbandrie, or laboring of land, hostellarrie, &c. vnder pean of depositioun.

Theod. Beza ad Knoxium, Epist. 79 :—"Sed et istud (mi Knoxe) te ceteroque fratres velim meminisse, quod iam oculis pene ipsis obversatur : sicut episcopi papatum pepererunt, ita pseudo episcopos papatus reliquias, epieureisimum terris invecturos. Hanc pestem caueant qui saluam ecclesiam cupiunt, et cum illam e Scotia in tempore profligaris, ne quæso illam vnquam admittas, quantum vis vnitatis retinendæ specie, quæ veteres etiam optimos multos fefellit, blandiatur."

Argum. 18.

And Last : The iudgment of the fathers and doctors of the Kirk, antient and modern, auld and new :—Tertullian, Cyrillus, Primasius, Ambros, etc.

Tertull. de Idololat. cap. 18.—"Si potestatem nullam ne in suos quidem exercuit Christus, quibus fordido ministerio functus est, si regem se fieri, conscius sui regni refugit, plenissime dedit formam suis dirigendo omni fastigio et suggestu, tam dignitatis quam potestatis. Quis enim magis his usus fuisset quam Dei filius? quales enim fasces producerent? quale aurum de capite radiaret nisi gloriam sæculi alienam, et sibi et suis iudicasset?

"Ideo, quæ noluit reiecit, quæ reiecit damnauit, quæ damnauit in pompa diaboli deputauit."

Cyrillus in Joan. lib. 3, cap. 20 :—"Honor et gloria mundi fugienda sunt iis, qui volunt gloriam Dei consequi."

Primasius in 2 Tim. 2 :—"Comparatione militum vititur, vt ostendat multo magis, uos a negociis secularibus liberos esse debere vt Christo placeamus, si etiam sæculi milites, a reliquis sæculi actibus vacant, vt possint regi suo placere."

Ambros. in Epist. 2, Tim. 2 :—"Ecclesiasticus autem idcirco Deo se probat vt huic deuotus officium impleat quod spondit, in Dei rebus sollicitus, a seculari negotio alienus. Non enim conuenit vnum duplicem habere professionem."

Bernard. de Consider. lib. 2, cap. 4 :—"Apostolis interdicitur dominatus, ergo tu vsurpare aude, aut dominus apostolaturn, aut Apostolus dominatum, plane ab vtraque prohiberis; si vtrumque simul habere voles, perdes vtrumque."

Idem.—"Non monstrabunt vbi quisquam Apostolorum aliquando iudex fuderit hominum, aut diuisor terminorum, aut distributor terrarum, stetit denique lego apostolos iudicandos, sedisse iudicantes non lego."

Can. Apost. Can. 80 :—"Dicimus quod non oportet Episcopum aut presby-

terum, publicis se administrationibus immittere sed vacare, et commodum se exhibere vñibus ecclesiasticis. Animum igitur inducito hoc non facere aut deponitor. Nemo enim potest duobus dominis seruire.”

Vide Gregor. lib. 1. Epistolarum. Epist. 5. ad Theotistam, Imperatoris forem.

Synod. Nicen. Can. Sylva. et Constant.—“Nemo clericus vel diaconus vel presbyter propter causam suam quamlibet intret in curiam, quoniam omnis curia a cruore dicta est: Et si quis clericus in curiam introeat, anathema suscipiat, nunquam rediens ad matrem ecclesiam.”

Damasus et Conc. Neocar. et Antioch. Anno 371:—“Episcopi qui secularibus intenti curis greges chorepiscopis vel curiis commendant, videntur mihi meretricibus similes, quæ statim ut pariunt, infantes suos aliis nutricibus tradunt educandos, quo suam citius libidinem explere valeant. Sic et isti infantes suos, i. populos sibi commissos aliis educandos tradunt, ut suas libidines expleant, i. pro suo libitu secularibus curis inhihent, et quod unicuique visum fuerit liberius agant. Pro talibus enim animæ negliguntur, oves pereunt, morbi crescunt, hæreses et schismata prodeunt, destruuntur ecclesiæ, sacerdotes vitiantur, et reliqua mala proveniunt. Non taliter dominus docuit nec Apostoli instituerunt. Sed ipsi qui curam suscipiunt ipsi peragant, et ipsi proprios manipulos domino representent. Nam ipse ovem perditam diligenter quæsiuit, ipse inuenit, ipse propriis humeris reportavit, nosque id ipsum facere perdocuit. Si ipse pro omnibus tantam curam habuit, quid nos miseri dicturi sumus, qui etiam pro omnibus nobis commissis curam impendere negligimus, et aliis eas educandas tradidimus? Audiant quæso quid beatus Jacob dixerit focero suo:—‘Viginti annos fui tecum; oves tuæ et capre steriles non fuerunt; arietes gregis tui non comedi, nec captum a bestia ostendi tibi, ego damnum omne reddebam, et quidquid furto perierat a me exigebas: die noctuque æstu vrgebar et gelu; fugiebat somnus ab oculis meis.’ Si ergo sic laborat et vigilat qui pascit oves Laban, quanto labori, quantisque vigiliis debet intendere qui pascit oves Dei? Sed in his omnibus nos instruat qui pro omnibus suis dedit animam.”

Calvinus in Epist. ad 1 Tim. 2. :—“Semper pastorem meminisse oportet veteris proverbii, HOC AGE, quod significat ita serio incumbendum esse peragendis sacris, ut studium eius et intentionem nihil aliud impediatur.”

P. Martyr, in loc. Com. Clas. 4. cap. 13.—“Distingui oportet has functiones civiles et ecclesiastica, quia utraque earum seorsim totum hominem requirit: imo vix ullus unquam repertus est qui alterutram recte obire posset, adeo est difficilis utraque provincia.”

Synodus 4 Carthagenensis.—“ Vt Episcopus nullam rei familiaris curam ad se renocet, sed vt lectioni et orationi et verbo prædicationis tantum mollo vacat.”

Synod. Calcedon. Œcumenica. confessu 15.—“ Ne episcopi, clerici et monachi rebus se polyticis implicant, aut prædia aliena conducant.”

Sexti Vniuers. Synodus Constantinopolita. Con. 80.—“ Episcopis non competere ecclesiasticam et politicam eminentiam. Episcopus aut presbyter aut diaconus, militiæ vacans, et volens vtrumque, principatum romanum et sacerdotalem dignitatem deponitor: Nam quæ Cæsaris sunt Cæsari, et quæ Dei Deo.”

Ex Epistola Concilii Africani ad Papam Celestinum.—“ Executores etiam clericos vestros quibusque potentibus nolite mittere, nolite concedere ne fumum typhum seculi in ecclesiam Christi quæ lucem simplicitatis et humilitatis diem Deum videre cupientibus præfert videamur inducere.”

Synod. Macrensi.—“ Nec Rex, pontificis dignitatem, nec pontifex regiam potestatem sibi usurpare præsumat. Sic actionibus propriis dignitatibusque a Deo distinguuntur; vt et Christiani reges pro æterna vita pontificibus indigerent, et pontifices pro temporalium rerum cursu regum dispositionibus vterentur, quatenus spiritualis actio a carnalibus distaret in curibus, et ideo militans domino minime, se negotiis secularibus implicaret, ac vicissim non ille rebus diuinis presidere videretur.”

Synodus Romana, an. 1215.—“ Vniuersis clericis interdicimus, ne quis prætextu ecclesiasticæ libertatis suam de cætero iurisdictionem extendat in præiudicium iusticiæ secularis: vt quæ sunt Cæsaris reddantur Cæsari, et quæ sunt Dei, Deo.”

Bohemi quatuor articulos Basiliensi Synodo proponunt, quorum secundus est:—“ De ciuili dominio, quod interdictum clericis diuina lege dicebant.—Gefnerus de Synodis.”

Of thir and the lyk places, the Ancients and Neotoriks are full and cleir when euer they treat of this mater.

Thir arguments being sa strang and cleir, could nocht be denyit, therfor in effect they war all granted; and yit they fought be all the labor and meanes they could, to gett it past in assemblie be maniest vottes, “ That these vottars in Parliament shoud stand in the persones chosen, ad vitam.” Bot it was be manie honest and guid breithring mightelie withstod in open assemblie, sa that in votting it past against tham, and was concludit *annuatim*.

My vncle, Mr Andro, cam to that assemblie, bot the King called for him and

quarrelit him for his coming ; wha, efter the auld maner, dischargit his conscience to him with all fredome and zeall ; and going from the King in grait feruencie, laid, putting his hand to his crag :—" S^r, tak yow this head, and gar cut it af, gif yie will ; yie fall sooner get it, or I betray the cause of Chryft." And sa he remeanit in the town all the whyll, and furnisit arguments to the breithring, and mightelie strytnhed and incuragit tham.

This yeir, in the monethe of August, the fyft day therof, the Erle of Gowrie, and his brother Mr Alexander, war slein be the Kings folks at St Jhonstoun, for a maist hid and horroble conspiracie, intendit be tham to haue cut af the King ;* and, in the monethe of Nouember thereafter, forfaultit in Parliament, &c. The King immediatlie thereafter fend ower the word to the Counfall that was at Edinbruche, commanding the ministers of Edinbruche to publis the maner in pulpit, and moue the peiple to giff thanks with tham to God for the Kings preferuatioun. The ministers gladlie aggreit to thank God for the Kings delyverance, but to declar and preache the maner in particular as a treuthe of God out of pulpit, because the informationes war diuers and vn-certain, they refusit. This occasioun was gripped at till vndo that ministerie, quhilk ofteneft and maist crofit the Court in all euill proceedings, and was the graitest auband and terrour to Sessioun, nobilitie, and all the laud, to keipe tham from impietie, iniustice, and all wickednes. The King cam to Edinbruche, whar he was receavit with grait concourse, and past in persone to the mercat cors of Edinbruche, and thair causit his awin minister, Mr Patrik Galloway, mak a declaratioun of the mater to the peiple, the quhilk the King himselff secoundit and confirmit, to moue the peiple to dewtie and thankfulnes. Therefter satt in counfall with his ordinarie counsallours, and gaue out a sacrilegius sentence against the ministers of Edinbruche, vsurping Chryft and his Kirks place and authoritie, deposit tham from pretching the Gospell within his countrey for ener ; quhilk was a houndreth tymes war nor if be form of ciuill proces he laid hangit tham ; because of the vsurpation of

* A little befor, or hard about the day of this accident, the fie at an instant, about a law water, debordet and ran vp abou the fie mark, hier nor at anie stream tyd, athort all the coast syde of Fyff, and at an instant reteired again to almaist a law water, to the grait admiratioun of all, and skathe don to sum.

About that sam tyme, lying in Kinkell, I dreamed my wyff was dead, and wakning apprehendit the sam, sa that with grait heaviness of hairt, I murned for hir all that day, even efter I knew the contrar. And indeid thereafter sche was strucken with sic infirmitie, that sche could nocht be a wyff to mie.

Chryfts iurisdiction and his Kirks, wha hes onlie powar to call and depose his servants.

The Dron, the Doungeoun, and the Draught,
Did mak thair cannon of the King,
Syn feirfullie withe ws they faught,
And down to dirt they did ws ding.

Therefter the Commiffionars war wrettin for to Falkland,* whar the mater was sehawin ws at lainthe, and ordeanit that the Synodalls fould convein and aggrie anent a form of publick thankfgiffing, and apoint a certean to convein at Edinbruche in the monethe of October following, to tak ordour with the minifterie of Edinbruche.

At that Synod hauldin at Dumfermling, I, being Moderator, cam from it to the King at Falkland, and sehew his Maiestie the forme of thankfgiffing concludit. And vſing that occaſioun, maid humble ſute for my colleg Mr Jhone Dykes; and, God moving the Kings hart, obtained libertie to him to glorifie God again, in the exerceis of his minifterie at our awin Kirk.

Bot being freed from that quhilk was na finall exerceis to my mynd, being then reſolved to haue left Commiſſionarie, Court, and all that courſe, I was compelled of conſcience to continow with a mair heavie and greiws faſcherie, labour and pean, bathe of mynd and body for that minifterie of Edinbruche; for twa of the breithring being all commandit af the town, cam to my hous and vrgit me to continow in my Commiſſionarie for thair cauſe. The King wald haue bein at the planting of Edinbruche with vthers. I ſhew him this could nocht be till the preſent miniſters war depoſit be the Kirk, or be his ciuill iudicator iuſtlie cut af, giſſ fa they haid deferuit, for na honeſt man wald tak ther roumes ower thair heid; and certean I was that nan of the twa could be iuſtlie done. Sa that of neceſſitie they behoued to be repoſit in thair awin roumes, or the places to weak; alſo the peiple of Edinbruche thamſelues was a grait helpe, for they ſtud honeſtlie affected to thair awin, and wald agrie to nan vther.

The meitting of the Commiſſionars from all the provinces was at Halyrudhous in October. Ther was lang reaſoning and deuyſing anent the minifterie of Edinbruche; bot do what the King could, they could nocht gett by that

* At that tyme being in Falkland, I ſaw a ſunambulus, a Frenchman, play ſtrang and incredible prottikie vpon ſtented takell in the palace clos befor the King, Quein, and hail Court. This was politiklie done to mitigat the Quein and peiple for Gowries ſlauchter. Even then was Henderſone tryed befor ws, and Gowries pedagog wha haid bein buted.

quhilk I haid spoken. Therfor the King declaring his determinatioun that they shold neuer come in Edinbruche againe, and the Kirk thinking it hard that that ministerie shold weak, it was thought meit that the cais shold be schawin to the ministers of Edinbruche thamselues, and sie gif they wald content of thair awin accord to yeild to transportatioun. For the quhilk purpose, the King and breithring conventit directed Mr Wilyeam Scot, Jhone Carmichael and me to schaw this mater to the breithring of Edinbruche, and report thair answer. And when we war absent, the King with his Commiissionars, and the breithring ther conveined, in what form I can nocht tell, nominats and chufes thrie Bischopes, Mr David Lindsay, Bischope of Ros; Mr Piter Blakburn, Bischope of Aberdein; and Mr George Gladsteanes, Bischope of Catnes, apointing tham to vott for the Kirk in the nixt Parliament at the forfaulterie of the Erl of Gowrey, without anie regard had to the Caveates or Conclufioun of the last Generall Assemblie. Wharof we knew na thing till that Convention was dimittit.

1601.—Sa that mater of the ministerie of Edinbruche keipit me catching heir and ther all that wintar, with grait heavines of hart for the wrak of the libertie of Chryfts Kirk, overthrow of the Sion of his Jerusalem, the Kirk of Edinbruche, and banissing from his native cuntry of that maist notable, vp-right, and halie servant of Chryft, Mr Robert Bruce; till in the spring tyme, at the begining of Apryll, it pleasit my God, in fatherlie cear and affection, to delyver me from these publick vexationnes, be leying his hand on my awin persone, and visting me with peanes and perplexities, of heavie seiknes of body, and grait conflictes of mynd, quhilk his Maiesties guid spirit and myne only knawes, and fall keipe in secreet till it please him to inspyre; sa that these exerceises of my spreit may be published to his glorie, and confort of sic consciences as militattes vnder the standart of Chryft, in the feighting feilds of this erd and lyff. My seiknes, with the manifald schowres of the vexationnes of mynd, continowed yeir and day; bot he wha vphalds and confortes the contrait and humble, did vphald and confort me, to whom therfor be euerlasting praise—Amen.*

In the tyme of my seiknes, the Generall Assemblie, apointed to be hauldin

* MEMOR.—The Conference of Brintyland in the monethe of Merche. Item, the Synod of St Andros against the Papists, whar Mr Jhone Hamilton was excommunicat; therat I taucht vpon the Testament of Moses concerning Levi, and pennit Articles and petitiones, presentit tham to the King at Halirudhous, with lytle thanks or effect.

at St Andros, was, be the Kings proclamation at Mercat croffes, commandit to be keipit with him at Brinteyland in the monethe of May. To the quhilk, whowbeit feik and vnable, it behoned me to wryt. The quhilk Letter the King tuk out of the Moderators hand and fufferit it nocht to be read, but keipit it in his awin poutche, and hes it leyd vpe, as I am informed, anangs his priue wryttes as yit, for what purpose tyme will declar. The copie wharof, word be word, I thought therfor guid to sett down heir :

To the godlie Fathers and Breithring convenit in this present Generall Assemblie at Brintyland, May 1601, J. M. wiffethe grace, mercie, and peace from God throw Jesus Chryst, with the spirit of fredome, vprightnes and fathfulness.

HAVINGE manie wayes a calling to be present with yow at this Assemblie, (godlie fathers and deir breithring) and steyit onlie be infirmite of body, efter a lang and soar feiknes, I could nocht at least bot communicat my mynd with yow schortlie in wryt. And first as concerning his Ma^{tie}: Sen it hes pleast God to indew him with sic a rare and singular grace, as to resolute to bestow him self, his stat, and all that God hes giffen him in possessioun, or tyle, for glorefeing of Chryst, King of Kings, in the meaintenance of his gofpell and trew religioun; and now to put hand to iustice against impietie, wrang and all oppressioun; to kythe in effect the trew and earnest dispositioun of his hart.* I think it all our partes to praise God vncessantlie therfor, and to concur and ioyne with his Maiestie in our calling to our vttermast, namlie in steiring vpe and moving the harts of his peple to his reuerence and obedience, yea, to bestow thair liues and all that they haue with his Hines in that cause, and in all his Maiesties effeares that may serue for the weill therof. And trowlie they ar worthie to be accursed, and nocht bruik the nam of Christian nor Scottes men, bot esteimed enemies to God, Relligioun, and his Hines, that will nocht willinglie yeild heirvnto, as Deborah cryes, "Curse Meror, sayethe the angell of the Lord, curse, because they cam nocht to assist the Lord against the mightie." I wald wis therfor for this effect, as in the dayes of Asa and Joas, kings of Juda, namlie according to the directioun of guid Jehoiada the preist, that solemne covenants and bands, the Word of God and prayer going befor, war maid betwix God and the King, God and the peple, and betwix the King and the peple, beginning in this present Assemblie, and sa going to Provinciales, Presbyteries, and throw euerie Congregatioun of this land.

Nixt, as concerning the Ministerie of Edinbruche, I hald fast that aggreiment of the breithring conveniet in Brintyland in the monethe of Merche last; and wald besek the breithring of the Assemblie till insitt with his Maiestie, with the reasonnes sett down at that conference, and sic vther as God will furneise, ioyning prayer to God wha hes the Kings hart in his hand, wherby his Hines might be brought to yeild thervnto, as a speciall weill nocht onlie of the Kirk, but of his Maiesties estat and effeares (gif God hes giffen me anie eis to sie anie thing in tham.) For by that, that the cheiff blokhous of the Lords Jerusalem in this land can nocht, in my iudgment, be weill fortified without tham. In my conscience I knaw nocht brauer trompettes to incourage, moue and sett

* NOTE.—The King haid maid grait professioun and promifes anent relligioun, vnderstanding that the Jesuites in England war his concurrut enemies; and haid latlie exeecut iustice vpon grait personages for oppressioun notable.

fordwart the peiple to his Maiesties obedience and assistance, when occasioun of his Maiesties wechtielt effears may craue the sam. And trewlie, when I pas throw the formes of proceedings with myself to spy out what may befall in end, I can nocht sie gif it be weill, bot it wilbe repoflessioun; for processis wilbe fund hard; transportatioun full of falscherie and inconvenients, and in end sectles wanting contentment; therfor the best mon be repoflessioun, whervnto I pray God his Maiesties hart may be inclyned as the hail breitheringes ar I am sure.

Bot ther is heir an incident (deir breither) of graitter importance nor all the rest, wheranent I mon nocht onlie exhort yow, bot in the nam of Chryft charge and adiure yow, as yie will answer to Him vpon your fidelitie in his seruice, that yie endenour to redres it. This is that interest quhilk Chryft sustenit be that act and decreit of Counfall, wherby the ministers of Edinbruche ar deposit from pretching in anie tyme heirefter, because they refuset to pretche and giff thanks as was enioyned to thaim be the said Counfall; the graittest interest that euer Chryft sustenit in this land, for gif he hes nocht full powar to chuse, call and depose his awin messingers and ambassadours, he hes na powar at all. His Maiestie hes schawin him self, in my heiring diuers tymes, willing that this shuld be amendit; bot I feir the decreit stands in the buiks without anie not thervpon. Forgett nocht this, bot remember it as the graittest point yie haue to do. And let nocht, I humble besek, his Maiestie and Counfall be miscontent with the bringing of this in heid, for the honour of Chryft, and feir of his iust wrathe agains sic as say, *Nolunus hunc regnare supra nos*, (Luc. 19, 14, 27.) constrasnes me; the quhilk I wis to be als far from his Hienes and honourable Counfall, as from my awin hart and faull; bot contrarie wayes, that in the sawour, and be the blessing of Chryft, his throne, as the throne of David, may be establishid and florise as the palme.

Now as to the rest, reuise your Cauceattes, for corruptioun creipes fast on, and is corroborat be custum; fight the conclusioun of your last Assemblie, and sie gif maters hes proceedit conform thervnto or nocht, gif it may pleise his Maiestie to permit thir thinges to be done at this tyme, (quhilk indeid ar maist necessar to be done, vtherwayes it is nocht possbile to keipe fra corruptioun). Fordar, the restraining of the fridome of our Generall Assemblies in the ordinar conuentionnes thair of, wald be heavelie compleanit vpon and regratit to his Maiestie; for seing we haue full powar and expres charge of Chryft, the onlie King of his Kirk, to meit and convein togidder for the government therof, and hes our ordinarie conuentionnes annes in the yeir at least, and after *pro re nata* approven be his Maiestie in his lawes and Actes of Parliameut, (Parl. 1592, Act 1). Wharfor shuld our meittings depend on licences, letters and proclamations, namlie whill vther esteattes, as of barrones and brouches, ar permitted to vse ther priuillage frelie? Sall the Kirk of Jesus Chryft be les regardit, and restranit in hir fredome and priuillage, in a settit and constitut esteat, vnder the protectioun of a rare Christian magistrat? God forbid!

Finalie, my deir breithring, charitie and the loue of Chryft comands me to mak yow warning be my experience, that in all your speitches yie respect the trew profit of the Kirk, and of his Maiesties esteat soynit therwith, and nocht present pleasuring. Now the trew profit is that quhilk hes the warrant in the law and the Prophetes, whowfoeuer the reasone of men think of it. We shuld be the mouthe of God to all. His law shuld be in our lippes, and trew wisdome in our mouthe. Our speitches shuld be the speitches and oracles of God. And, as the lawers sayes, It is scham to speak without a law; mikle mair say we, It is scham befor God and his angeles, and befor the Kirk of God, to the dispensator of the heavinlie mysteries, to speak without Scriptoure and warrant of the Word of God. Tak heed to this, vtherwayes when God begins to tak yow asyde and racken with yow, and ley on his hand, as I thank his fatherlie affection he hes done with me,

ye will detest from your hart the facionnes of this world; the wifdome of fleche and bluid, the exemple and maner of doing of this tyme in speciall; yea, ye will repent and rew that euer ye knew or followed tham.

In conclusioun, I ley down at your feit my Commissioun, as the pynnour does his burding when he is overleyed. It hes spendit that wharon my numerous familie sould haue bein susteined; it hes greivit my mynd continualie, and now, in end, it hes brought me in extream danger of my lyff; wharfor I beseik yow burding me na mair with it, vnles ye wald haue my skine. Now the Lord Iesus, of the sam loue that moued him to giff his lyff for his Kirk, govern and keipe the sam fra the pollutionnes of this last age; and mak ws, and all the laborars within the sam, euer myndfull of that grait day, when he sall com and call ws to a compt of our dispenfatioun. AMEN. From the hed of my Infirmite, the 12 of May, 1601.

Whowbeit, the King conceallit this Letter, and wald nocht suffer it to be red, yit he followit the aduys of the first part therof, and renewit the Covenant, to the grait confort of all the Kirk at that Assemblie, and ordeanit the sam to be done throwout the land. The King ther, as I hard, maid a comfortable confessioun of his sinnes and his fathe; and promesit maist weghtelie and solemnie to abhor all papistrie, idolatrie and superstitioun, and to liue and die in the trew relligioun wherin he was brought vpe, and whilk was pretched and professit within his realme of Scotland presentlie; also to execut iustice, and do all dewties of a godlie and Christian King, better then ever befor.

A MEMORIALl EUCHARISTIC AND EUTIC AFTER MY SEIKNES IN THE YEIR 1601.

AMANGS the milliones of thy mercies LORD,
Whilks thow hes heaped on me all my dayes,
This benefit of freche I mon reorde,
To steire me vp to thankfulness alwayes.
For euen as Nature dytts, and all men fayes,
He is a wratche vnworthlie of the light,
Wha is ingrat, and namlie in thy sight.

And first for to recompt my cearfull case:
I was about the tryall of my lyf,
The quhill, as I may iustlie say, alafe!
I fand of enerie sin exceiding ryf.
I thank thy grace, with battell, greiff and stryf,
But oftentymes ouerwhelm'd, ouercom and win,
Be Sathans flight, the wicked world and sin.

For whilk I fasted, pray'd, and meditat
 Vpon the Word full oft and earnestlie ;
 I did indure the chastiments I gat,
 And vsed my self in godlie companie.

For all this fra my self I could nocht flie,
 But fand a woundrouse force that did withstand,
 And ofiest sin to haue the vpperhand.

Then said I, LORD, I fie ther's na remead
 For to put end to this offending thie,
 All meanes I vse in vean. It's onlie dead
 That will releiue me of this miserie.

Therfor, O! LORD, gif thow may pleased bie,
 Cut af thir sinfull dayes and tak me hame ;
 Na graitter gift nor this I can acclame.

Thus efter praer, I pauset a while on deathe,
 And thought it passing sweit to think vpon,
 Till I perceaued an altering in my breathe,
 With schuddring cauld and ganting ; then anone

I hasted hame becaufe I was alone,
 And cal'd for chamber, fyre and head fra hand,
 And skartlie now vpon my feit might stand.

I went to head, and on my bonk atteans,
 A crewall fiver ther vpon me seaf'd,
 Wilk brunt vpon my fleche, my bluid and beans ;
 That I supposed now it baid thie pleaf'd

Of all my troubles me for till haue eaf'd
 Be sending deathe, the messinger of grace,
 To tak mie hame vnto my resting place.

This message, whilk I gladlie did abyde,
 Concluding with my self assuredlie,
 Be grait increffing fearnes in my fyde,
 In my conceat it was a pleuratie ;

And sa indeid it kythe at last to bie,
 And past sum critik dayes withoutin cure,
 Whilk maid me think my deathe wes fellow sure.

I thank thy grace a houndreth thousand fyfe,
 I was resolu'd and hartlie weill content;
 Yit, lest the meanes of lyff I fould dispyse,
 They for the Doctor and Chirurgical fent;
 Thow lukked fa, they cam incontinent,
 And cairfullie on mie they did thair cure,
 Bot O that whyll what pean did I indure!

O pean, the ghen, the tōrment, and the rak,
 Whow fear art thow to sillie fleche and blude?
 Whow vexes thow the head, the hart and bak?
 But pruff thy preafs can nocht be vnderfnde.
 Whils in thow raifches with thy schowrs fa rude,
 Ther is na rest in bodie nor in mynd,
 Nor nought can please the pitifullie pynd.

I thought it sweit with deirest deathe to ludge,
 Yit felt the passage peanfull, soure and hard,
 I wald haue fean bein at my last refuge,
 Bot pean and fearnies stirring me debar'd.
 I lyked nocht for to reteire fa nar'd,
 Bot all mens loue to line did me allure,
 And murning flock, wherof I had the cure.

For frinds and flock for me did fast and pray,
 The pyn'de, the weidow, and the fatherles
 Did cry on thie, and sobbing fear did fay,
 "Delyuer, Lord, our helper from distres."
 (Bot I, alas! my God, vnworthie was,
 For I am nought, and thow art all in mie,
 To whom pertienes all praise ȳternalie.)

Thus thow did mone thair hart, and hard thair praer,
 And blest the meanes was vied to mak mie heall;
 My seiknes ceas'd daylie mair and mair,
 Till now all force of siver clein did feall.
 Bot efter in my hand began to beall
 A crewall Catarb, working mikle wa,
 Bathe mynd and bodie was tormentit fa.

My mynd was vex't with strange imaginations,
 My bodie hailt tormented was with pean,
 Whilk did aryfe of fympathetic paffions,
 And na remead in man did now remean.

Then I on thie, my God, to call was fean,
 And maid my prayer in fa ern't a ways
 As I hope to remember all my days.

To memorie I cal'd quhilk I had taucht,
 And meditat into my mynd full oft;
 " (Gods Word beleive, when euer it's teach'd we aught,
 Bot then its best, when it is deirest coft.

We all in ease ar lothfome, weak and soft;
 Bot when the crofs maks fleche to feill the neid,
 Then is the Word right stedable indeid.)"

The speciall point was whow the Lord susteins
 His awin in tym of thair maift sharpe tentations;
 Withe pitie grait, and mercie he tham meins,
 Induring thair extremitie and paffions.

Syn, efter pruff and tryall of vexations,
 He tham releiues, and giues tham rest in end,
 With graittr pleasure nor euer they war pen'd.

The praer was ithe, the practife very hard,
 For to beleive and weat withe patience,
 Sic greiuous pean tormented me, and mard
 That I could skarlle keip me but offence,
 Till neir difpearing void of confidence,
 Thow turn'd thy face, and gaue a pleafand blink,
 Quhilk perf't my hart, and deplie ther did fink.

Me thought I faw thyn eis with mortall fight;
 But weill I wat I felt th' effect indeid,
 For wha had said to pafs an vther night
 Thow fall hane strainthe, I wald hane thought they leid.

And yit that luik began attains to breid
 Sic courage, confort, stryntlie and patience,
 As I hane euer to praife thyne excellence.

As Sydrak, Mifak and Abednego
 Ley in the flaming furnace frie of harme,
 Sa fullie was I fene'd against my fo,
 That thouche as fyre, sa birning was myn arme,
 I lut it ly, as it had bein bot warme ;
 And full fax dayes indurit patientlie,
 Till thow at laft with ioy releined mie.

Let anie iudge whow grait my pean could bie :
 When fourtie dayes ar fullie past and spent,
 And yit the mater rinnes abundantlie
 Out of my hand, and litle does relent ;
 All praife to God wha mad me patient,
 Wha weill will cure this, and all vther wounde,
 That I for euer his benefits may founde.

And to confes the treuthe vnto his glore,
 I find ten fauld of ioy and pleafure fweit ;
 Mair than my feiknes and my pean before,
 Bathe in my bodie, and in to my fpreit.
 Lord, put in mie thoughts, words and warks that's meit,
 To be a lafting facrifice to thie,
 Of thankfulnes euen to the day I die.

LORD, mak this lyff be feiknes fa perfeu'd.
 And keep by thie, still ferue vnto thy glore ;
 LORD, mak this lyff, that's fa be thie reneu'd
 A new lyff, for to praife thie more and more ;
 LORD, let the ritches of thy mercies flore,
 Thus in sic plentie powred vpon mie,
 Be to thy praife and glore æternalie.

And fen from hopped herbrie I mon now
 Lainche furthe again into the stormie fies ;
 I humblie pray thie, LORD, thyne care to how,
 And grant to me as thow kens best agries,
 Me to preferue in all difficulties :
 And caufe me fyne aryue into that port,
 Where thy redeimed maks thair beft refort.

Thy frie and constant spreit, O LORD, therefore,
 For Jesus feak, in whom thou'rt weill content,
 Set in my faull: that dewlie till adore
 Thie God in Chryft, by him I may be bent,
 To furlie trust and rightlie to repent;
 To rin my courfe, and ply my voyage out,
 Till I be faued and pafst all kynd of dout.

And namlie fen the quarrell of thy CHRYST,
 Within this Land, requyrs a dewetie
 Of doing, fuffring, manie turn and tryft,
 Myn instant faull befeiks vnceffantlie,
 Firft, what thou wilt, that I may planlie be,
 Syn to be flout withe readie vpright hart,
 Amangs the reft to play an honeft part.

FINIS.

Merch 1602.

QUATORZAM.

SKARSE fra my right fyd pafst the pitius pean
 Of pungent pleuresie, when Catarha
 Maist curftlie kyth hir force to haue me flean,
 Syn foone cam on this crewall Colica.
 In this refpect amangs tham warft of a,
 Becaufe fhe fetles fa in my left fyd,
 That moneths ten can nocht hir weare awa,
 Bot flukand ftill the ftubburnlie does byd.
 And namlie when I think I may confyd
 Sa in my helthe, that I may do my turns,
 Sic greiuous grippe she maks me till abyd,
 Of feiknes feare, that all wha fies me murns.
 But, LORD, fen they ar pledges of thy Loue,
 Draw me be tham to CHRYST in heaven aboue.

DIXAM.

LYKAS the raging tempests in the fie
Does crose the course of merchants in sic fort,
That they ar fean to yeild, and let it bie,
And cast about, and feik the neirast port :
So when I'm set my peiple to confort,
And for my faulles ease to serue my God,
This crewall Colic giues me battell mort,
And dings me dead when I wald be abrod.
But sen sic stormes ar send from God alone,
LORD, grant contentment, Let thy will be done.

AMEN.

THE END.

ALTERATIONS AND CORRECTIONS.

Pro *claking*, p. 102, l. 38, lege *clanking*, p. 101.

Pro *skaffat*, p. 103, l. 25, lege *skaffält*, p. 102.

Pro *baniffes*, p. 114, l. 34, lege *baniffed*, p. 111.

That is, p. 116, del. p. 116.

Pro *for abbat*, p. 121, l. 27, lege *sic abbat*, p. 117.

Pro *is*, p. 119, l. 9 from foot, lege *as*, p. 116.

Pro *fiark*, p. 122, l. 4, lege *fiarts*, p. 118.

Pro *affembliet*, p. 136, l. 26, lege *assemble*, p. 129.

Pro *Cambuskinnoi* p. 142, lege *Cambuskinnot*, p. 134.

Note. The Editor has, however, been informed, that *Cambuskinnot* is sometimes used by old writers.

Pro *Afacs*, p. 146, l. 19, lege *Ahaz*, p. 137.

We thus, p. 150, l. 29, deleted.

Pro 5 *psalme*, p. 151, l. 30, lege 50 *psalme*, p. 140.

Pro *nocht*, p. 158, l. 9, lege *not*, p. 145.

Pro *Linthgow*, p. 165, l. 7, lege *Lintithgow*, p. 151.

Pro *luding*, p. 186, l. 19, lege *ludging*, p. 168.

Pro *had ridden*, p. 190, Note, l. 2, lege *hat ridden*, p. 173.

Pro *a Calles*, p. 194, l. 16, lege *at Calles*, p. 176.

Is, p. 208, l. 1, deleted.

Pro *beburs*, p. 223, l. 29, lege *deburs*, p. 204.

Pro *Einland*, p. 233, l. 13, lege *Eingland*, p. 214.

Pro *put*, p. 238, l. 17, lege *but*, p. 218.

Pro *bein glaidlie haiff receavit*, p. 255, l. 22, lege *haiff bein glaidlie receavit*, p. 229.

And, p. 268, l. 11 from foot, delete.

Lord Sachars, p. 289, should be *Lord Sanchar* [Sanquhar], p. 254.

Pro *of*, p. 298, l. 21, lege *to*, p. 261.

Pro *ratified*, p. 298, l. 28, lege *ratifie it*, p. 261.

Pro *indiffentlie*, p. 310, l. 16, lege *indifferentlie*, p. 271.

Ye, p. 329, Note, l. 2, deleted.

Pro *They quihiks*, p. 339, last line, lege *The quihiks*, p. 303.

Pro *Deut.* 18. 12., p. 352, l. 16, lege *Deut.* 18. 9., p. 315.

Qlk, p. 354, l. 10, delete.

Pro *the*, p. 357, l. 25, lege *they*, p. 320.

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